GODS PRESENCE
MANS COMFORT:
OR,
GODS INVISIBILITIE
Manifested unto
MANS CAPACITIE.

The heads of which Tractate were delivered in a Sermon at the Abbey of Westminster, and since enlarged for the benefit of the Church of God.

By the Lords unprofitable servant, *Ch. Anthony.*

Aug. lib. 6. de Trinitat.

Qui Trinitatis Mysterium, vel ex parte, vel per speculum, vel ex ænigmate videt, gaudeat; cognoscens Deum, & gratias agat: Qui verò non videt, tendat per pietatem ad videndum, non per cœcitatem ad calumniandum, quoniam unus est Deus, sed tamen Trinitas.

Imprimatur: *Fa. Cranford.*

LONDON,
Printed by *J. Y.* for *George Lathum*, at the Bishops-head in *Pauls* Church-yard. 1646.

119

BIBLIOTECA · BODLEIANA

TO THE
RIGHT WORSHIPFULL
GILBERT MILLINGTON Eſquire,
and all the reſt of the Honourable
Committee for the plun-
dred Miniſters.

As alſo, TO THE
RIGHT WORSHIPFULL,
and his much honoured friend,
ROBERT JENNER Eſquire, one of
the Members of the Honourable Houſe
of COMMONS,

Grace, Mercy and Peace from God the Father,
and our Lord Jeſus Chriſt.

THe glory *of all* Creatures *originally made by* God *is* Man, *the* glory *of* Man *conſiſteth in the* powers *of the* ſoule; *in them hee excelleth all other* Creatures, *and neereſt reſembleth his* Creator. *When God would make* Man, *(having beforehand made all things for his Being and Dominion) hee ſummoneth (as it were) a* Councell *of the* Trinity, Come, let us make man after our likeneſſe: Hæc Dei imago in nulla re aſpectabili, præterquam in

Gen. 1. 26. *Tilen.*

homine conſpicitur: Man *onely being endowed with a reaſonable* ſoule, *and adorned with the gifts of* wiſdome, juſtice, equity, ſanctity, *and* verity. *But, alas!* Man *did not ſtand long in this happy condition, but, through the ſubtilty of* Satans *temptations, ſoon fell; (for ſuch is the* malice *of that deſtroyer, that hee labours to hinder the increaſe of heavenly knowledge, and that none may be the* inheritors *of that* kingdome, *of which himſelfe is* diſ-inherited) *and ever ſince, the* powers *of the* ſoule *of* man *are depraved and weakened, ſo that his* Wiſdome *is become* fooliſhneſſe, *his* Underſtanding darkneſſe, *and all is out of order. And as* mankind *increaſed in the world, ſo* ſin *increaſed with* mankind; *and the older the world growes, the more ſinfull it is:* Ætas parentum pejor avis, tulit & nos nequiores. *By this* corruption *of nature, a ſpirituall* darkneſſe *hath ſeazed* mans ſoul, *ſo that in heavenly matters hee is blinde, and the* image *of* God *almoſt blotted out in* him. *Yet hath not* God *ſuffered the whole* light *of* nature *to be quite extinct; for what may be known of* God *is ſeen in the* Creation, *ſufficiently to evince* Atheiſticall *opinions; but more clearly in the* Scriptures, *which, as a* light, ſhine *clearly out of* darkneſſe, *though all cannot perceive it; for all have not faith, (I mean, a true ſaving faith,) and conſequently, all* have not the *true* knowledge of God.

1 Cor. 15. 34.

In this miſt *of ignorance* Satan *labours to captivate men, and to this effect hee is become* a lying ſpirit *in the mouthes of* Ahabs *falſe* prophets: *and the Apoſtle* Paul *telleth us*, that in the laſt dayes perillous times ſhall come, for men ſhall be lovers of their owne ſelves, *&c.* Having a form of godlineſſe, but denying the power thereof: *of whom he forewarneth*

1 King. 22. 22.

2 Tim. 3. 1, &c.

Verſe 5.

us,

us, from ſuch turn away. *The kingly Prophet* David *alſo telleth us of a* foole that hath ſaid in his heart, *(not with his tongue)* there is no God. *Surely they both foretold theſe dayes in which wee live*; irreligion *and* impietie *towards* God, *and* unfaithfulneſſe *and* uncharitableneſs *towards* men, *being grown to the* heighth; *and* Satan, *that* grand malignant, *having inſtilled into the minds of ſome* wilfull, heady, *and* unlearned leaders *damnable* hereſies, *whereby the hearts of too too many ignorant people are poyſoned with* ſowre leaven. *Heare Gods judgements againſt ſuch*; Becauſe my people have forgotten mee, they have burnt incenſe to vanity, and cauſed them to ſtumble in their wayes from the ancient paths, to walk in paths, and in a way * not caſt up, *&c.* I will ſcatter them as with an Eaſt-winde before the enemie: I will ſhew them the back, and not the face in the day of their calamity. *The Apoſtle* Peter *ſpeaks of ſome* unlearned *and* unſtable, who *(in his dayes)* wreſted many things in the Epiſtles of *Paul*, as alſo they did other Scriptures, to their own deſtruction: *So that* hereſies *began to ſpring even in the dayes of the* Apoſtles, *and their immediate ſucceſſors: And although they ſeemed to be* cut down, *and (as it were) buried in* oblivion; *yet now are they* raked up, *and* (Hydra-like) *ſprouted* innumero capite; *witneſſe the many dangerous* pamphlets *of poyſonous opinions lately ſpread abroad: O! happy were it, if they were ſo ſerved as were thoſe* Magick-books at Epheſus.

Pſal. 14. 1.

Jer. 18. 15, &c.

* Note.

2 Pet. 3. 16.

Acts 19. 19.

No marvell then if very few ſee God in the true glaſs *of the* Scriptures, *when the eye of their ſoule hath ſuch* ſcales *to dim them. Some are wilfully* blind, *and will not*

not ſee God, *like the* Atheiſt: *ſome are* blind, *yet know*
Joh. 9. 41. *it not*; *they ſay they ſee, like the ſelfe-juſtifying* Phariſees: *ſome ſee* God *only in* images, *like the purblind* Papiſt: *ſome ſee him only in the* letter, *not in the* ſenſe, *like the* ceremonious Jew, *or* fantaſtick Anabaptiſt: *ſome again ſee him onely* obliquely, *in his* free grace *declared in the* Goſpel, *and will not look upon him in his* ſevere juſtice *manifeſted in his* Law, *which*
Rom. 7. 12, 14. *(the Apoſtle ſaith) is* holy, juſt, and good, *yea,* ſpirituall, *like the* licentious Antinomian: *Whereas all the* properties *and* attributes *of* God *are in himſelfe* eſſentially one and the ſame. Trahit ſua quemque voluptas; *every man will ſerve God after his own fantaſie, and imagine* God *to be what his dull capacitie conceives him to be. But* Chriſt *hath told us, that* every plant that *his* heavenly Father hath not planted,
Matth. 15. 13. ſhall be rooted up. Let then all ſuch beware how
1 Cor. 3. 10. ad 16. they build; for, Other foundation can no man lay, then that is laid, that is, Jeſus Chriſt, *&c. Upon*
Calv. in loc. *which place* Calvin *ſaith excellently*, Some preach ſound and edifying doctrine, others mingle idle diſputes of their own brain, more for oſtentation, then for edification of the hearer: now, although theſe are in as good account, and oft-times more, amongſt men, then are the ſoundeſt teachers, yet the day of the Lord ſhall manifeſt their difference. *And when he ſhall viſit them by his Spirit, then ſhall it appear, whether their garments be* fine linnen, clean
Rev. 19. 8. and white, which is the righteouſneſs of the ſaints,
Deut. 22. 10, 11. *or* linſey-woolſey, *which is abominable in Gods eyes: then ſhall it appear, whether they break up the Lords vineyard, and* plow his field *with laborious oxen, or not; yea, then it ſhall appear, whether their* ſeed *be*

pure

pure wheat, *which may yeeld a plentifull crop, fit to be ſtored up in* Gods granary; *or* tares, *fit only to be* caſt into the fire.

Nor is it (Right Worſhipfull) that I have adventured (out of any conceit of worth in my ſelfe) to expoſe this enſuing Diſcourſe to the view of the world in this cenſorious age; *but partly to ſatisfie the* requeſts *of* ſome *who were* auditors *of the chiefe points thereof delivered in a* Sermon *in the* Abbey *in* Weſtminſter; *and partly to expreſſe a* gratefull heart *to this* Honourable Committee, *whom my ſelfe with many others are bound to honour for your vigilancy and care.* Solomon *tels us, that* hee that hath friends muſt ſhew himſelf friendly, for there is a friend that ſticketh cloſer then a brother: *And which way can I expreſſe my* reſpects *and* ſervice *(I owe you) any other wayes, then by imparting unto your* Worſhips *ſome of my weak labours? Greater gifts you need not; higher prized I cannot: I may ſay with the Apoſtles,* Peter *and* John, Ἀργύριον καὶ χρυσίον οὐκ ὑπάρχει μοι. *I* humbly *crave pardon for my preſumption, in fleeing to the arms of this* Honourable Court *for patronage of this ſmall Tract, whom I know to be* religiouſly *devoted to* religious exerciſes, *and to accept of this mite thrown into Gods treaſury: God gave liberty (where ability was wanting) to offer under the* Law, *inſtead of a* lamb, a paire of turtle doves, or two young pigeons. *It may, through Gods bleſſing,* enrich *as well thoſe who ſhall* read *it, as I hope it hath thoſe who have* heard *it. It is not* clothed *with the* rich embroiderings *of* humane eloquence, *and* wiſdome of words; *I rather chooſe the* Scripture phraſe, *as beſt ſuting to the capacitie and conſcience of my countrey Auditory, amongſt whom I have*

Prov. 18.24.

Act. 3.6.

have enlarged it, and of ſuch as may read it : Vouch-ſafe it (I humbly intreat) your protection, *and you ſhall ſufficiently reward him, whoſe prayers to* God *for you ſhall be, that you may be filled with a* large mea-ſure *of* grace *in this life, and rewarded with a* full meaſure *of* glory *in the life to come; this he cordially wiſheth, who is devoted to be*

Weſt-Hoadligh,
in Com. Suſſex.

Your Wor^{ps}, to be commanded

in all Chriſtian ſervice,

CH. ANTHONY.

GODS PRESENCE MANS COMFORT.

CANT. 2.9.

Behold, hee ſtandeth behind our wall, hee looketh forth at the window, ſhewing himſelfe at the latteſſe.

MOſt worthily is this Book called *Cantica Canticorum*; not becauſe it was penned by the wiſeſt of men that ever was born of a woman by a natural generation, but becauſe in it is ſet down in a moſt patheticall and mutuall colloquie, the unſpeakable love betwixt Chriſt and his Church under the ſimilitude of a Beloved and his Spouſe.

In the verſe foregoing the Text, as alſo in the former part of this verſe, the Church compares her Beloved (for his care, love, and diligence in haſting to bring comforts unto her) to a Roe or yong Hart; *Behold* (ſaith ſhee) *hee cometh leaping upon the mountains,*

tains, and skipping upon the hils; In the words of the Text ſhee rejoiceth in that ſhee enjoyeth his preſence, thereby *perguſtans ſuavitatem amoris, & futuræ beatitudinis*, having got a reliſh of his love, and a taſte of her own future happineſſe, though not ſo fully and perfectly as ſhee would, or as ſhee deſired, nor as hereafter ſhee ſhall: yet in that ſhe hath (as it were) a glimpſe of his perſon whom ſhe longed to enjoy, ſhee exulteth in the words of the Text; *Behold, he ſtandeth behind our wall*, &c.

Lyra.

In which words, without wreſting, flow theſe five particulars:

1. God cannot be ſeen by the eye of mortall man, becauſe of the wall of his fleſh.

2 Yet God is pleaſed to exhibite himſelfe to man four wayes: 1. By voice. 2. By the book of the creatures. 3. By the book of the Scriptures. 4. By the book of conſcience.

3. In theſe, it is but hieroglyphically, enigmatically, obſcurely, darkly.

4. Yet ſo, that the ſoule of a true Chriſtian by the eye of unblemiſhed faith may be ſure that ſhee ſeeth him in them.

5. That being thus aſſured that ſhee doth ſee him, ſhee may rejoice, and deſire a greater union and communion with him.

I ſhall not need to inſiſt long to prove whether there be a God or no; I hope there is none ſo Atheiſticall as to deny it, at leaſt-wiſe with their tongue, although I feare, there are ſome as bad in their heart, ſuch as are *without God in the world*. Now of Atheiſts there are three ſorts: Firſt, Atheiſts in thought; *The fool hath ſaid in his heart, there*

Epheſ. 2. 12.

Pſal. 14. 1. & 53. 1.

there is no God: that is, as elſe-where the Kingly Prophet explaineth it, *Hee hath ſaid in his heart, God hath forgotten: God will not require it.* Secondly, Atheiſts in words, who ſpeak of God as of no God, *How doth God know? Is there knowledge in the moſt High?* Thus the ſeventy ancients of the houſe of Iſrael did horrible things, every man in the chambers of his imagery, and ſaid, *The Lord ſeeth us not.* Thirdly, Atheiſts in converſation; theſe are they that ſo live, as if there were no God, *They profeſſe that they know God, but in their works deny him. Certes,* did theſe truely know that there is a God, and that hee ſeeth all their abominations, and will at the laſt day call them to a ſtrict account, and ſeverely puniſh them, it would make them tremble even in this life: but they are altogether corrupt, *abominable, and to every good work reprobate.*

Pſal.10.11. Ver.13. Pſal.73.11. Job 21.14,15. Ezek.8.12. Tit.1.16. Supra.

To omit School-diſtinctions, *Utrum Deum eſſe ſit demonſtrabile*; theſe arguments following ſhall ſufficiently prove:

Aquin.1. qu.2. art.2.

1. That excellent order of nature, ſeen (both in that Microcoſme or little world [*Man,*] as alſo in that Megacoſme, the greater world, or whole Univerſe) in the diſpoſition of parts, and ſucceſſion of motions and actions, which could not be nor ſubſiſt, were there not an Omnipotency to rule and order it; which Omnipotency muſt needs be God, as appeareth by the places quoted in the margent.

Pſal.8. & 19. & 104. & 135. & 136. & 147. & 148.

2. That excellencie of humane underſtanding, Man alone being above all other creatures rationall; Reaſon, Knowledge, Wiſdome, &c. being that image of God in man; and in this ſenſe Saint

Acts 17.28. *Paul* hath it, when he ſaith, *We are his off-ſpring.*

3. The nature of man acknowledgeth a Deity; for no Nation under heaven is ſo barbarous, but * 2 Kin. 17.16. worſhippeth a ſupreme power, either * creatures, or elſe the workmanſhip of their own hands.

4. The ſting or worm of Conſcience, even in the moſt reprobate, either in the very act of ſin, or at leaſt after ſin committed, proves a Deity, and that there is a ſupreme Judge, who will call them to an account, which ſting of theirs ſhewes the *law* Rom. 2. 15. of a ſupremer power *written in their hearts.*

5. The execution of juſtice in rewarding the godly, and puniſhing the wicked; as in the deluge drowning all but eight perſons: as in delivering the Iſraelites, and overthrowing *Pharaoh* and his hoſt: as in preſerving *Lot* and his two daughPſal. 58. 11. ters, when Sodom was conſumed: *So that a man ſhall ſay, Verily, there is a reward for the righteous: doubtleſſe, there is a God that judgeth the earth.*

Thus you ſee that there is a God; but what this God is, mortall man cannot define, and that for two reaſons:

1. Becauſe he is incomprehenſible.

2. Becauſe his eſſence cannot be known. Yet hath hee been pleaſed to make himſelfe known to us theſe three wayes:

1. By his Attributes; as his Mercy, Juſtice, Wiſdome, φιλανθρωπίαν, or Goodneſſe to mankind, and Truth: all which are revealed to us, who live within the liſts of the Church; but are not known unto the Heathen, who are without the pales thereof.

2. By his Perſons, being a Trinitie in Unitie; this

this wee acknowledge, that *Tota Trinitas unus eſt Deus:* this the Heathen are ignorant of.

3. By his works; as of Creation, Preſervation, Rule and Government, which are known to none ſo clearly as they are to ſuch, to whom the ſound of the Goſpel hath come; much leſſe have the Heathen known that bleſſed work of Redemption by Chriſt Jeſus.

Again, the Attributes of God are either { Nominall, or Reall.

Nominall; as * *Jehovah*, which ſignifies an eternall Being of himſelf: this Name he took unto himſelfe, thereby to point at, and ſhadow out unto us his Eſſence, which is incomprehenſible; by this Name † hee was not knowne unto *Abraham*, *Iſaac*, and *Jacob*, but by the name *Shaddai*, which ſignifies Almighty; that was a name of Omnipotency, this a name of Majeſty: Or *Jah*, that is, Lord, becauſe hee is the *Alpha* of all things: Or *Elohim*, which ſhewes to us the diſtinction that is to be made of the Perſons of the Trinitie, * the Father, † the Son, * the Holy Ghoſt: Or, as in the New Teſtament, Κύριος à Κυρῶ, as being the firſt Eſſence of all things: hence is hee called Αὐτοκύριος, ſole Lord Paramount, becauſe hee hath his Being in and of himſelfe, and dependeth on none other: Or, Θεὸς, ἀπὸ τῦ Θεεῖν, becauſe he ſeeth or compaſſeth all things. Other nominall Attributes there are, as *El*, *Abba*, &c. but I omit them, and haſten to his reall Attributes, ſuch are they that are onely proper unto God, and ſhew his divine Eſſence.

* Exod. 15.3.

† Exod. 6.3.

* Mal. 1.6.
† Luk. 1.35.
* Acts 2.4.

Such

Such are either { Absolute, or Relative.

Absolute, as his Perfection, being solely of himselfe, and giving life and being to all other creatures in the world: or his Infiniteneſſe, or Eternitie, being *principii & finis expers*, having neither beginning of dayes, nor length of time: or his Invisibilitie, not having any bodily shape, and therefore not to be discerned by humane sense: or his Immutabilitie [a] in his Essence, *I am the Lord, I change not*; in his [b] Will, *The Counsell of the Lord standeth for ever*; or in his [c] Place, *I the Lord fill heaven and earth:* or his Omnipotency, for *quicquid vult facit*, hee doth whatsoever pleaseth him. To these I might adde his relative Attributes, as Knowledge, Wisdome, Goodneſſe, Justice, Truth, Liberality, Bounty, Mercy, &c. Relative I call them, because in God they are essentiall, in man accidentall; in man finite, but in God infinite, incomprehensible, invisible.

a Mal. 3. 6.
b Psal. 33. 11.
c Jer. 23. 24.

Now all these Attributes are given unto God *pro nostro captu, vel ratione cognitionis nostræ*, in respect of us men, and for our benefit; by which that light which is in it self inaccessible, may after a manner be shadowed out to the dim eye of our dull apprehension, which is not able to behold so resplendent a Majestie: for the glory of God doth far more excell the glory of the Sunne, then the light of the Sunne doth the light of a candle. Well may wee therefore admire, and say, O the heighth, the breadth, the length, and the depth of the Infiniteneſſe and Invisibilitie of Almighty God! yea,

Rom. 11 33.

and

and pray alſo with the ſame Apoſtle, *That wee may be able to comprehend with all ſaints, what is the breadth, and length, and depth, and heighth*; that ſo wee may be filled with the fulneſſe of the knowledge of God, whom to know *is life eternall.* Eph. 3. 18,19. John 17.3.

Now there are foure degrees or windowes, by and thorow which the preſence of this God manifeſtly ſhineth to the eye of our ſouls.

The firſt whereof is univerſall, whereby in his Eſſence hee is fully every-where, incluſively nowhere; *totus eſt in toto mundo, & totus in qualibet mundi parte.* And as hee is thus univerſally preſent in his Eſſence, ſo is hee alſo in all his eſſentiall Properties, as his [d] Wiſdome, [e] Power, [f] Providence, &c. Jer. 23. 24. Pſal 139 7 &c.

[d] Pſal. 147.5.
[e] Deut. 9.29.
[f] Exod. 2. 5,6.

The ſecond is ſpeciall, whereby hee is ſaid to be in heaven [g], becauſe there his glory, power, wiſdome and goodneſſe are ſeen in a moſt excellent manner; from whence alſo he ſhowers down in a moſt plentifull ſort his bleſſings upon us for our temporall benefit.

[g] Eccleſ. 5.2. Pſal. 19.1,6. Acts 14 17.

The third is moſt ſpeciall, as hee dwels by his gracious and ſanctifying Spirit in the hearts of his elect and choſen; ſo much S. *Paul* affirmes, *Know ye not that ye are the Temple of God, and that the Spirit of God dwelleth in you?* 1 Cor. 3.16.

The fourth is moſt ſpeciall and ſingular, namely, when hee is preſent by his Spirit in Chriſt: ſo S. *Paul, In him* (*viz.* Chriſt) *dwelleth all the fulneſſe of the Godhead bodily.* Coloſſ. 2.9.

And yet in none of theſe can the brightneſſe of the Deity be ſeen by the eyes of humane fleſh: and the reaſon is twofold; Either,

1. *Ex*

1. *Ex parte objecti apparentis*, in regard of the excellency of Gods glorious Majestie appearing: Or,

2. *Ex parte subjecti videntis*, in regard of mans infirmitie in beholding.

For the first cause: Such is the Majestie and brightnesse of Almighty God, that the most glorious Angels, the Seraphims and Cherubims, are forced to cover their faces at his presence: And if such created natures, yea rather, such spirituall substances, cannot see that *incorporeall uncreated Vertue* (as *Chrysostome* calls it,) or (as *Theodoret*) that *incomprehensible divine Substance*, much lesse can man. If that saying of Christ be objected, *Matth.*18. *Their Angels alwaies behold the face of my Father*: I answer, The Angels see God, but it is according to their capacitie and strength; not according to the divine Substance, for that is incomprehensible: And S. *Austin* saith, that *it is one thing to see, and another thing to comprehend the whole by seeing, when as nothing of the whole is concealed, but all is seen round about in every part thereof.* Again, If that Citie which is above be so glorious, as Saint *John* speaks, the *wall is of Jasper, the Citie it selfe of pure gold like unto cleare glasse*, that *it needeth not the Sunne or Moon to shine in it*, &c. how glorious then is the Lord God, whose *glory is the light thereof?* As then a man may be upon the sea, and yet not exactly know the full breadth and depth of the sea: even so the Angels themselves, although they are in heaven, and see God really in his glory; yet cannot they fully comprehend either the depth of his Majestie, or the altitude of his Eternitie.

Isa. 6. 2.

*Hom.*14. *in Johan.*
Dialog. tit. Immutabilis.

Epist. 12. *al Paulin.*

Rev. 21. 18 &c.

Ludovic. Granatensis lib. 1. *duc. peccat.*

The

The divine Eſſence is of that perfect beauty, and of that excellent glory, that man is not able to comprehend the fulneſſe of Gods Majeſtie; ὃν εἶδεν οὐδεὶς ἀνθρώπων, *No man* (ſaith Saint *John*) *hath ſeen God at any time.* 1 John 4.12. *Hee onely* (ſaith S. *Paul*) *hath immortalitie, and dwels in light which no man can approach unto, whom no man hath ſeen, or can ſee.* 1 Tim.6.16. So holy *Job*, *Loe, he goeth by me, and I ſee him not: hee paſſeth on alſo, but I perceive it not. Behold, I goe forward, but hee is not there; and backward, but I cannot perceive him: On the left hand where hee doth work, but I cannot behold him; hee hideth himſelfe on the right, that I cannot ſee him.* Job 9 11. & 23.8,9. *Verily*, (ſaith the Prophet *Iſaiah*) *thou art a God that hideſt thy ſelfe, O God of Iſrael the Saviour.* Iſa.45.15. *Deus ubiq; præſens eſt, attamen vix inveniri poteſt; ſtantem ſequimur, at apprehendere non valemus:* Greg. in Hom. in Ezek. Hee is above us, and below us, before us, and behinde us, on either ſide of us, yea, within us, yet we can neither ſee him, nor feel him. *Per molem corporis nuſquam eſt: per incircumſcriptam ſubſtantiam nuſquam deeſt.* Idem. Hee is above us by his power ruling us, hee is below us by his ſuſtentation relieving us, hee is without us by his greatneſſe environing us, and he is within us by his Spirit piercing the very ſecrets of our hearts.

For the Eſſence of God conſiſteth not of members, as doth an humane body; nor of affections, as doth the ſoul of man: and although members, as hands, eyes, ears, feet, &c. yea, and paſſions of the minde, as anger, jealouſie, patience, &c. are divers times aſcribed to God in his word; yet are theſe termes aſcribed to him none otherwiſe then by an ἀνθρωπο-μόρφωσιν, and ἀνθρωποπαθείαν, according

to the weakneſſe of our capacitie; for his perfection admits not of the leaſt weakneſſe or perturbation.

Simonides the Poet, being demanded by *Hiero* the Tyrant, what God was, craved a day to deliberate; and not being then able to define the true Nature and Eſſence of God, hee craved two daies more; that time being paſt, and himſelfe yet unreſolved, hee craved four dayes, ſtill doubling his number: and being demanded the reaſon hereof, hee anſwered, that the more he ſtudied and dived into that abyſſe, the leſſe able was hee to define what God was; ſo incomprehenſible is Gods Eſſence.

In a word, whatſoever can be ſaid of God, cannot fully expreſſe his infinite Immenſity. *Cujus ergo gloriæ non ſufficit obſtupeſcens conſcientia, quomodo ſufficiet loquens lingua?* If then the aſtoniſhed conſcience of man cannot ſufficiently conceive the Majeſtie of God, how then can his tongue expreſſe it?

Greg. in Moral.

O! then admire the length, breadth, heighth, and depth of this Deitie, whoſe length is Eternitie, whoſe breadth is Charity, whoſe heighth is Majeſtie, and whoſe depth is Wiſdome: *Qui amat ut Charitas, novit ut Veritas, ſedet ut Æquitas, dominatur ut Majeſtas*, &c. Who loves as cordially as Charity, knoweth all things judicially as Verity, judgeth uprightly as Equity, rules royally as Majeſtie, governs potently as Principalitie, protects impregnably as Safety, works mightily as Power, helps readily as Pietie, and is manifeſted as the Sun in his ſplendour glorioufly. His power is inexplicable,

Bern. in conſiderat. Dei.

Hug. Card. lib. 1. de clav. ani.

plicable, his goodneſſe incomprehenſible, his wiſdome ineffable, and his definition is alwayes to be praiſed by his holy ones. Thus much for the excellency of Gods glorious Majeſtie appearing, which cannot be ſeen by our bodily eye.

The ſecond cauſe of mans not ſeeing God is, his infirmity in beholding; and this is twofold: Either,

1. Through the guilt of ſin: Or,
2. Through the frailty of his fleſh.

1. Through the guilt of ſin. When God appeared to *Moſes*, *Moſes* hid his face, becauſe hee knew himſelfe to be a ſinfull man. The guilt of ſin makes a man conſcious to himſelfe, and afraid to look even an earthly Judge in the face, much more to behold ſo glorious a Majeſtie as is the divine Eſſence: thus *Adam* went and hid himſelfe when he had tranſgreſſed, by eating the forbidden fruit: And if (when the voice of God walked in the cool of the day) hee hid himſelfe, oh! how would hee have trembled if God had come in the heat of the day? When Chriſt was transfigured upon the Mount, and his face did ſhine like the Sun, and his raiment was white as the light; *Peter* and the other Apoſtles were afraid, and knew not what to ſay: So alſo, when *Peter* ſaw the Majeſtie of his Maſter in that great draught of fiſhes, he falls down at Jeſus his feet, and ſaith, *Depart from mee, O Lord, for I am a ſinfull man.*

Exod. 3. 6.

Gen. 3. 8.

Note.

Mark 9. 6.

Luk. 5. 8.

Oh then! ſith horrour of conſcience in regard of ſin makes men afraid of the face of God, that men would remember, that *his eyes are upon the wayes of man, and hee ſeeth all his goings. There is no*

Job 34. 21, 22.

darkneſſe nor ſhadow of death, where the workers of iniquity may hide themſelves. As alſo, that nothing terrifies the conſcience ſo much as doth the guilt of ſin, which is the mother of fear. Conſcience is that book in which all our ſins are regiſtred; *Et quid acquiri putatur, ubi mala conſcientia prædicatur? aut, in qua parte poßit homo proficere, ſi innocentiam probatus fuerit amiſiſſe?* What can be gained where conſcience preacheth terrour? or, what can a man plead for himſelf, if guilt of ſin tortures and terrifies? A ſinfull guilty conſcience cannot endure to behold ſo infinite a Preſence, but ſoon ſhall be ſwallowed up with ſo glorious a Majeſtie.

Caſſiod. lib. 4. Epiſt. 8.

2. The ſecond cauſe is the frailty of mans fleſh: for ſuch is the weakneſſe and tenderneſſe of the eye of man, that hee is not able to behold the Sun in *Rota*, when in a clear day he is as in a chariot adorned in his glorious ſplendour, then which no creature is brighter; for the more a man gazeth on it, the blinder is his ſight. The Iſraelites were not able to behold *Moſes* his face when hee came from talking with God on mount Sinai, *they were afraid* (ſaith the Text) *to come nigh him*, untill hee had put a vaile over it: And if man cannot endure to behold that glory wherewith God hath inveſted his creatures, how much leſſe able is hee to behold *ipſam vim divinæ Eſſentiæ*, that infinite glory of that infinite God, who gave ſuch glory to his creatures? for the workman is alwayes of more excellent aſpect then the work it ſelfe, as the potter is more honourable then the clay, and the builder of the houſe of more eſteem then the houſe builded.

Exod. 34. 30.

builded. As then glaſſe cannot endure the violent-working heat of the fire, without either breaking or melting; no more is man able to behold Almighty God, who *is a conſuming fire,* without periſhing. Heb.12.29.

Againe, God cannot be ſeen by the bodily eye of man, for then hee ſhould be of ſome humane ſhape, and wee ſhould conceive groſly of him, *juxta paſsibilitatem humanam*, according to vaine fancy: *Behold,* (ſaith *Solomon*) *the heaven, and the heaven of heavens cannot containe him:* Heaven is his throne, and the earth is his foot-ſtool; and as he is of infinite Immenſity, and cannot be circumſcribed within any bounds or limits; ſo is his Eſſence inviſible and incomprehenſible, and cannot be ſeen by the frail eye of man. 2 Chro.6.18.

When *Moſes* deſired to ſee Gods face or glory, that is, the fulneſſe of Gods glorious Majeſtie, the Lord told him that it would be hurtfull to him, *Thou canſt not ſee my face and live,* ſaith God: *Mortali carne Deum videre non potuit.* Such was the glorious ſplendour of Almighty God, and ſuch the weakneſſe of his dazled eyes, that although his deſire was great, yet his infirmitie was greater; hee could not ſee the face of God in full Majeſty: God indeed vouchſafed to ſhew him his back-parts, which ſome interpret his wondrous works; others, Gods attributes and properties, by which God mightily made himſelfe known to *Moſes*; but his glory, or his glorious Eſſence, by his mortall eye hee could not ſee. As wee are not able to know the eſſence of any ſtar; ſo are wee not able to reach to the knowledge of the Eſſence of God. Exo.33.18,&c. *Bibl. Interlin.*

While

While man is clothed with fleſh, hee is ſubject to weakneſſe, yea, hee is weakneſſe it ſelfe. Even the eye, which is the light of the body, is not capable of things other then what are ſublunary; nay, many of them it cannot diſcern perfectly: but when this earthly clod is laid in the duſt, and this corruption hath put on incorruption, and this mortality hath put on immortality, then ſhall hee ſee God (πρόσωπον πρὸς πρόσωπον) face to face; that is, hee ſhall ſee God in greater perfection, although even then hee ſhall not be able to comprehend him in his Immenſitie. In this life the Church knoweth him either by hearing his voice, or by ſeeing him ſtanding behinde a wall, or elſe looking through grates or lattiſes; that is, in the book of the Creatures, or the book of the Scriptures, or the book of Conſcience: And this brings mee to the ſecond generall of the Text, in which is evidently manifeſted the exceeding love of ſo infinite a God, who vouchſafeth to impart himſelfe unto man by familiaritie; not by exhibiting his Eſſence, but by ſending forth his voice.

By Voice.

In the foregoing verſe of the Text, the Church rejoyceth in that ſhee heares the voice of her Beloved. It is by voice that God is pleaſed wonderfully to make himſelf known unto his own. Thus by voice did hee make himſelf known to the Patriarchs before the Law, to the Prophets under the Law: and thus did Chriſt manifeſt himſelfe at his Baptiſme, and at his Transfiguration.

This voice of God ſounds ſometimes terribly; as at the giving of the Law, when *there were thundrings, and lightnings, and a thick cloud upon the Mount,*

Exod. 19. 16.

Mount, and the voice of a trumpet exceeding loud, ſo that the people trembled: Obſerve the place; Trumpets ſounded mightily in the aire, fearfull thunders brake forth from out the skie with fierce lightnings, with horrible miſts, with thick clouds, and terrible ſmokes ariſing from the mountain; and, in the midſt of all this, a dreadfull terrour of the voice of Gods more dreadfull Majeſtie, *I am the Lord*, &c. Whence obſerve, that ſithence the Law of God was delivered with ſuch trembling, that wee alſo tremble to violate this Law, and the rather, becauſe the exaction of this Law ſhall be with greater terrour at the laſt and generall day of Gods great aſſiſes, then the publication of it was with aſtoniſhment. Daily experience teacheth us, that the violation of the lawes of earthly Princes are executed upon delinquents with greater ſeverity then they were proclaimed: Even ſo Almighty God, by his voice in giving the Law, ſpeaks, threatens, and thunders, in each denouncing open war againſt all ſuch as ſhall contemptuouſly offer violence unto his Law: hee will be avenged *on his adverſaries*, and comfort himſelfe in their deſtruction. Thus alſo when Chriſt deſired his Father [h] to glorifie his Name, a mighty *voice came from heaven, ſaying, I have both glorified it, and will glorifie it againe*; inſomuch, that *the people ſaid, it thundred.* And ſometimes this voice comes mildely, as when the Lord appeared to the Prophet *Elijah*; for firſt there came a violent *winde*, which *rent the mountaines, and brake the rocks in pieces*; yet *the Lord was not in that winde:* then *an earth-quake*, yet *the Lord was not in that earth-quake:* then *a fire*, yet *the Lord*

Jer. 46. 10.

[h] John 12. 28, 29.

1 King. 19. 11, 12.

Lord was not in that fire: laſt of all came *a ſtill ſoft voice*, and in it God was. To ſtubborn and incredulous people God *ſends forth his voice* with furie: but to obedient and beleeving people, in love and mercy.

Note.
Pſal. 68. 33.

Now if God manifeſteth himſelfe by voice, then not by Imaginary conceits, like the ungodly perſon, who (as *David* obſerves) runs the road of all villany, joining with the theef, partaking with the adulterer, and opening his mouth with the ſlanderer, and thinks God to be ſuch a one as himſelfe. Nor yet by Imagery draughts, as the Papiſts would, who picture him like an old man ſitting in a chaire, groſly abuſing his Divine Eſſence. Beloved, none can conceive ſo holily, ſo reverently, and ſo divinely of God in every reſpect as hee ought; therefore hath God given an eſpeciall charge to the Jewes (and in them to us) concerning his worſhip, to *take heed*, becauſe they *ſaw no ſimilitude, they onely heard a voice out of the fire.*

Pſal. 50. 18, 21.

Deut. 4. 12, 15, 16.

And a voice there was, to teach us, that as God at firſt taught the Jewes by a voice; ſo likewiſe in theſe dayes, and to the worlds end, God will uſe and ſanctifie a voice to men for their ſalvation.

Naturally indeed man inclineth to that which affecteth the eye and other outward ſenſes; and this is a notable bait in Popery to adore goodly images, and as the Athenians the ſhrines of *Diana*, thereby to bewitch the common people, and theſe they call the Lay-mans books: but in the mean time, the chiefe inſtrument, the voice, is either altogether taken away or elſe uttered in an unknown tongue, which cannot edifie. Thus doe they

Acts 19. 34.

they feed the peoples greedy eyes, whiles in the mean time they ſterve their hungry ſoules. God hath (and bleſſed be his Name that hee hath) thought good to manifeſt himſelfe unto us by voice; and to this end hath hee given to us the organ of the eare, *to heare what the Spirit ſaith unto the Churches:* hee then that hath an eare is bound to heare; for this wee may conclude on, that they who will not be inſtructed by hearing, are paſt hope of ſaving, for *faith cometh by hearing:* and, *without faith it is impoſsible to pleaſe God.* Revel. 2. Rom. 10. 17. Heb. 11. 6.

If then wee deſire truely to know and ſee God, let us diligently prepare our hearts, as well as the eares of our bodies, to that meanes which God hath appointed to bring us to the knowledge of him; that ſo, whether the Lord ſhall ſpeak either immediately by his owne voice unto our ſoules, or mediately by his Miniſters, wee may be ready to anſwer with *Samuel, Speak Lord, for thy ſervant heareth.* For (Beloved) God cannot but be offended, if we ſhall doe like thoſe Jewes of whom he complaineth, that *ſay one to another, Come (I pray) and hear what is the word that cometh forth from the Lord; and they come unto thee as the people cometh, and they ſit before thee as my people, and they heare thy words, but they will not doe them. And loe, thou art unto them as a very lovely ſong of one that hath a pleaſant voice, and can play well on an inſtrument, for they hear thy words, but they do them not.* O, Beloved! while the Angel of the Covenant cauſeth his voice to be heard in our Land, let us in the feare of God be attentive and attendant; and above all things, deteſt wee Popery, which would quite blindfold 1 Sam. 3. 10. Eze. 33. 30. &c. Mal. 3. 1.

the eyes of our ſoules for ever ſeeing Chriſt ſtanding behinde our wall, and deafen our eares from hearing him in his ordinances, and leave us to read him only in dumb images.

Againe, ſeriouſly conſider, and judge in your owne conſciences, what a ſottiſh ſtupidity it is for any to goe about to expreſſe a Being infinite by a thing finite. Hear Gods own words by the mouth of that Evangelicall Prophet *Iſaiah*, *To whom will yee liken mee (ſaith the Lord)? or, what likeneſſe will yee compare mee unto?* In which very words is expreſly ſhown, that none can make an Image able to reſemble Almighty God; *All* things compared to *him are as nothing*, nay, *leſſe then nothing*, even *vanity*: ſo then, Man cannot conceive any thing whereby to expreſſe this incomprehenſible Majeſtie. Beſides, it is a moſt blaſphemous vilifying of this divine and ſpirituall Eſſence, to make any figure or ſimilitude of it at all; for it makes us to conceive carnally of God, when as carnall ſhapes can no whit expreſſe him: [a] *God is a Spirit*, and ſpirituall [b] things muſt be *diſcerned ſpiritually*. The exacteſt Image of pureſt metall is but the workmanſhip of mortall man, and without life, and therefore can no way ſet forth him who is life it ſelf, and giveth life and being unto all things.

Iſa.40.18.

ver. 17.

[a] Joh.4.23.

[b] 1 Cor.2.14.

Obj. *But Chriſt is as well Man as God, and therefore, as Man, he may be figured by an Image.*

Reſol. Hee that maketh the Image of Chriſt as hee is Man, leaveth out the chiefeſt part of him, namely, his Divinity, which maketh him to be ὁ Χριστὸς, the Lords Annointed: But his Divinity and his Humanity are inſeparable: Hee then that preſumes

preſumes to make ſuch an Image, ſeparateth that which God hath joined, and makes himſelfe accurſed, by *turning*, not the *image*, but the nature and ſubſtance *of the incorruptible God into the image* of *corruptible man*; thus *changing the truth of God into a lie, worſhipping and ſerving the creature more then the Creatour, who is bleſſed for ever.* Rom. 1. 23 &c.

Divers other reaſons might be brought to prove the folly of Idolatry. Let this one obſervation ſuffice to ſtop all Papiſts mouthes: If a voice can be pourtrayed, then may the Eſſence of God be pictured.

Wherefore let us deteſt Poperie, the beautie of which doctrine doth onely conſiſt in the externall repreſentation of this eternall Deity: and let us know, that whom the minde of man cannot conceive, him the tongue of man cannot expreſſe, much leſſe can the work of mans hand figure out or pourtray. And ſith God hath been graciouſly pleaſed to manifeſt himſelfe unto us by voice, then which nothing is ſhriller; let us be carefull and attentive to hear him, when hee ſpeaketh unto us, either by his owne immediate voice, or by the voice of his Miniſters; or whether hee be pleaſed to manifeſt himſelfe unto us by the book of the Creatures, or the book of the Scriptures, or the book of Conſcience; which now I come to handle in their order, being the ſecond part of the ſecond Generall.

By the book of the Creatures.

Secondly, God manifeſtly exhibiteth himſelf unto us by the book of the Creatures, which are various and innumerable.

The Kingly Prophet *David*, admiring the excel-

lency of the glory of God ſeen in his creatures,
Pſal. 8. 3. (*when I conſider* (ſaith hee) *the works of thy hands*) falls preſently into a deep conſideration, both of the work of God in man, as alſo of the love of God towards man; *What is man?* Becauſe then man is the moſt excellent viſible creature of all, and the image of God is more lively deciphered in him then in any, or in all other creatures whatſoever, let us ſee how many wayes man readeth unto us a lecture of this Deity.

God may be ſeen in man four wayes:

If we conſider,
1. Who made him.
2. Whereof he was made.
3. In what forme.
4. To what end.

1. If we enquire who made man, *Moſes* (the penman of God) will tell us, that God made him.
Gen. 1. 26. *Come, let us make man*: the whole Trinity had hand in the creation of man. The Prophet *Iſaiah*
Iſa. 64. 8. hath the like phraſe; *O Lord, thou art our Father, wee are the clay; thou art the potter, we are all the work*
Pſal. 100. 3. *of thine hands.* And, (ſaith that holy Pſalmiſt) *Know yee that the Lord God is hee that hath made us, not wee our ſelves.*

2. If wee enquire, Of what man was made;
Gen. 2. 7. See wee, His ſubſtance was *the duſt of the ground*, and even that at firſt was of nothing; ſo that man originally is nothing.

3. If we enquire, Of what form man was made,
Gen. 1. 26, 27. *Moſes* alſo tels us, that *in the image of God God created him*; which image (as I have already ſhowne) is Wiſdome, Knowledge, &c. *Imaginis hujus ſubjectum*

jectum animam eſſe rationalem dicimus, ſanctitatis, & veritatis, & juſtitiæ dotibus exornatam. *Tilen. de imag. Dei, in hom. theſ. 8.*

4. If wee enquire the end why man was created; It was for Gods glory: Now God is then glorified by man, when man cometh to the true knowledge of God, and loveth him with all his heart, with all his ſoule, with all his ſtrength, and maketh him the true and onely object of his prayer. *Homo principaliter conditus eſt ad celebrationem Dei, hoc eſt, ad profeſſionem & invocationem nominis Divini, &c.* *Urſin. Cat.*

In the firſt of theſe is ſeen the goodwill and pleaſure of God, in that hee would make ſo glorious a creature as man. In the ſecond is ſeen the power of God, in that hee could make him. In the third is ſeen the love of God, in that he would make him after his owne Image. In the fourth is ſeen the wiſdome of God, in that hee would make him a rationall creature: jointly together, they all ſhew that neer conjunction that ought to be of man with God, and how earneſtly man ſhould deſire a fuller enjoyment of his preſence and communion, who is unto man all in all.

So then you ſee that man is to be conſidered in a double reſpect. Firſt, as hee is a creature: Secondly, as endued with a rationall ſoule; of both which God is the principall authour. Our parents indeed were the inſtruments of our fleſhly being under God; for without God they could not doe that, for *the fruit of the womb* is the bleſſing of the Lord: And if the parents of the fleſh were the onely and ſole inſtruments of generation without God, then might they exactly know how many muſcles, Pſal. 127. 3.

musсles, nerves, veins, bones of all sorts, humours, and joints were in the body, yea, where and how located; but this they know not, even the skilfullest Anatomist may fail herein: hence saith the Psalmist, *I am fearfully and wonderfully made*, &c.

Psal.139.14, 15,16.

Againe, if the Parents of our flesh had the sole and onely power in our making, then, when our body is sick, they might recover us; or, if any member were rotted away, or cut off by violence, they might restore it: but this neither can they doe. Sith then God is the principall cause of the bodies being, which is earthy, wee may well conclude, that hee onely created the soul, which is spirituall, and that our earthly parents had no share in the creating of that at all: *Quod ex carne natum est, caro est*; *That which is born of the flesh, is flesh*: But the soul is immortall, created onely by God, he onely it was who *breathed in* man *the breath of life*.

Joh.3 6.

Gen.2.7.

Adde to this, the union of the soul with the body, which makes the body to be compleat, could not be effected by any other, save onely that powerfull Worker, whose word is a law; no skill but Divine could unite them twaine together. As then wee are creatures, as wee are rationall creatures, wee solely are the work of his hands, that is, of his Wisdome, and of his Will. Hence are those sayings in Scripture: *Thy hands have made mee, and fashioned me round about. Thou hast clothed mee with skinne and flesh, and fenced mee with bones and sinewes*: And, saith the mother of the seven sons, *I know not how yee came into my womb, for I neither gave you breath, nor life, nor was it I that formed the members of every one of you. But doubtlesse the Creatour of the world,*

Psal.119.33.
Job 10.11.

2 Mac.7.22,23.

world, who formed man, and found out the beginning of all things.

Secondly, conſider we whereof man was made, *viz.* of the earth, which is ſlimie and filthie, and which wee tread under our feet: By how much therefore man is made of viler ſubſtance; by ſo much it ſtands him upon to be lowly and humble, knowing that as hee is of the duſt, ſo to duſt hee muſt returne, and that duſt at laſt ſhall be reduced to its former nothing; for, ſaith *Peter*, *The heavens and earth that are now, are by the word kept in ſtore, reſerved unto fire againſt the day of judgement.* 2 Pet. 3. 7. 'Tis true, that body which wee ſhall have at the generall reſurrection, although it ſhall be the ſelf ſame fleſh with which wee are now cloathed, ſhall yet be incorruptible: it ſhall not be, as now it is, earthy, animated onely by a ſoul ſeparable; but it ſhall be ſpirituall, all danger of ſeparation being done away by Chriſts Spirit quickning it, if wee be inheritors of the kingdome of heaven: ſo much the words of Saint *Paul* import, *Fleſh and bloud cannot inherit the kingdome of God*; 1 Cor. 15. 50. where, by fleſh and bloud, the Apoſtle meaneth bodies earthy and fraile. Nor may wee think with *Origen*, that our bodies ſhall not then conſiſt of fleſh and bones, as now they doe, and that the fleſh ſhall be aboliſhed, becauſe they are then called ſpirituall: But, as here, our bodies are called animall, becauſe animated by the ſoule, they both being kept together by means of ſuſtenance; Even ſo then, our bodies are called ſpirituall, becauſe perfectly guided by the ſpirit, and vivified unto a life, that, being without all ſuſtenance, ſhall never have end: *Mayer. in loc.*

And

And, that this is the Apostles meaning, is evident, when hee saith, *Corruption doth not inherit incorruption.*

Thirdly, Consider wee the forme in which man was created: *God created man after his own image*; it is not said, *after his own similitude: Imaginis enim vox est ὁμώνυμος.* the word signifies diversly: either it may be taken for the very Essence of God, and so onely Christ is said to be εἰκὼν τοῦ Θεοῦ, *the Image of God:* Or, more emphatically, as the same Apostle, χαρακτὴρ τῆς ὑποστάσεως αὐτοῦ, *the expresse image of his person:* Or else the word may be taken as signifying Wisdome, Justice, &c. which I have observed formerly. Again, Man was created or formed *after Gods image*, not of *Gods substance*: As then the substance of which man was made was more vile, so the image in which hee was made was more glorious: Nor doe I mean the outward shape of man consisting of members and lineaments of body, though that also be exceeding glorious above the shape of all visible creatures whatsoever, (*Os homini sublime dedit*, &c.) for the outward shape of man is accidentall, not substantiall; but I mean the substantiall part of man, which makes him to be the glory of all creatures, consisting in reason, understanding, and will, in which hee neerest doth resemble his Creatour. *Imago Dei homo est, non ratione corporis, sed spiritûs; Deus enim Spiritus est, non corpus.* And as a man is thus the image of God, hee hath dominion over all other creatures: For it is worth observation, that man hath his preheminence over other creatures, not in regard of such things as are common

Col. 1. 15.

Heb. 1. 3.

mon to him with them, as ſwiftneſſe, ſtrength, bulk of body, or the like; for wee ſee that creatures are far ſwifter, much ſtronger, more corpulent then man: but in regard of reaſon, will, knowledge, &c. His glory conſiſteth not in things common to him with brute beaſts, but in thoſe things of which they are not capable. To conclude therefore this third Obſervation, As the beauty of the body conſiſteth in the members well proportions, and in comelineſſe of complexion; ſo doth the beauty of the ſoule conſiſt in the light of underſtanding, reaſon, and will: For when the ſoule of man ſhineth with wiſdome, and his will with uprightneſſe, then is God ſaid to delight in man; but when *man*, whom God hath thus *created to honour, hath no underſtanding, hee is* compared *to the beaſts that periſh.* Pſal.49.20.

Fourthly, Conſider wee the end why man was created, and that is twofold: Firſt, intrinſecall, or inward, and ſo a thing is then ſaid to be made, when the end for which it was made is fully finiſhed and compleatly perfected: thus a Palace is then ſaid to be finiſhed, when all things requiſite to the full adorning thereof are ſo compleat, that nothing more is wanting: Thus alſo a tree is then ſaid to be a good and perfect tree, when it ſpreads forth its branches, ſhoots forth its leaves, and brings forth good fruit. And in this ſenſe is man ſaid to be created, when hee attaineth unto that end for which hee was created; namely, when hee hath attained to eternall happineſſe; which ſhall be, when hee ſhall enjoy the fulneſſe of Gods preſence, and be transformed into his image. The 1 John 3.2.

second end why man was created is extrinsecall, or outward; namely, to manifest unto the world the glory of that God who created him; and this by offering to God [c] *prayer and praises*, by [f] *serving him day and night*, by confessing his mercies, and [g] *sanctifying him in the eyes of the people*; which is done by beleeving on him, and, if God shall see good, to suffer the losse of all, even life it selfe, for Christs cause and the Gospels, O happy hee who is *not ashamed* to *glorifie God on this behalfe*. As then the outward end why a Palace was built, was for the honour of him that builded it, as *Nebuchadnezzar* could vaunt; *Is not this great Babel that I have built, for the house of the kingdome, by the might of my power, and for the honour of my Majestie?* Or, as the cause why trees are planted is for the pleasure and benefit of him that planted them: even so the end why man was created, was to set forth the glory of the Creatour; for God created him for himself. All other things are made for man, and man alone is made for God: and this gives mee two other Obsevations worthy your heedfullest attention.

c Psal.50.23. Josh.7.19,20.
f Rev.7.15.
g Num.20.12.
1 Pet.4.16.
Dan.4.30.

1. *That all things created by God, either in the heavens, earth, or seas, are not ordained for themselves, but for the use and service of man:* Thus the heavens emptie themselves upon the earth, to make it fruitfull, and the earth again returneth her fertilitie, and all is for the behoof and benefit of man, man onely is reserved for the glory of God.

2. *That all other things spend themselves to maintain and enrich man, yet cannot man enrich God:* God stands not in need of mans performances, *Nullâ re indiget*

indiget Deus, ſith * all things are at his command. The totall reward, gain, and profit of mans ſervice to God redoundeth unto man. So wonderfully excellent is God in all his works, ſo ſuperabundantly gracious is hee to his chiefeſt work, man: and yet in a more peculiar manner is hee like a tender Father to them that fear him, in that hee hath laid up for them *a crown of life*, and himſelfe will be unto them *a diademe of beauty*. And what is this Crown, but an entring *into the joy of* our *Lord*, a fruition of eternall reſt with glory, which is a good beyond all apprehenſion? ſo ſaith S. *Paul*, repeating it out of the Prophet *Iſaiah*, *Eye hath not ſeen, nor ear heard, neither hath it entred into the heart of man to conceive the things which God hath prepared for them that love him*. Sith then God hath thus provided for man, man is obliged to glorifie God. This may ſuffice to have been ſpoken concerning God manifeſted in man, or how the image of God is ſeen in man.

* Pſal. 50. 10, 11, 12.

Rev. 2. 10.

Iſa. 28. 5.

Matth 25. 21.

Iſa. 64 4.

1 Cor. 2. 9.

Our next diſcourſe ſhall be the Heavens, in which God hath placed thoſe glorious lights of the world, the Sun, the Moon, and the Starres, ſo extolled by that Kingly Prophet, *When I conſider the heavens*, &c. In which let us ſee how God is pleaſed to manifeſt himſelf unto us.

Pſal. 8. 3.

The heavens declare the glory of God, and the firmament ſheweth his handy-work, being all gloriouſly adorned, and curiouſly beſpangled with ſtarres. Nor doth the prophet onely mean the heavens, but, by a Synecdoche, the whole fabrick of the world; for there is not the leaſt angle of the world, but even in it, after ſome certain manner,

Pſal. 19. 1.

the eternall power and God-head is manifested; but becauſe the glory of God is more exactly and apparently engraven in the heavens, then in any other irrationall creature, therefore hee the rather names them, whoſe glorious ſplendour is ſeen unto all throughout the world; yea, he layeth down the manner how the wiſdome and power of God is diſcerned in them in the enſuing verſe, *One day telleth another, and one night certifieth another:* that is, they evidently declare, that they were not made by chance or fortune, but by that moſt wiſe and omnipotent Architector, even by that moſt excellent Creator, whoſe glory they doe manifeſt. Sō that, if man had no other book to read God in, but onely the book of the Creatures, the Heavens themſelves would ſufficiently declare the Majeſtie, the Power, and the Goodneſſe of Almighty God: For, conſider how God hath placed in the firmament of the heavens thoſe glorious creatures; *the Sun to rule the day, the Moon and the Starres to govern the night:* nor doe they rule by their own power, but by that power which they receive from God their Creator.

Pſal. 19. 2.

In the Sun the holy Ghoſt ſetteth down three remarkable things, and worthy our beſt obſervation.

Pſal. 19. 5. 1. That it is a moſt glorious creature, adorned like *a Bride-groom.*

Verſ. 5, 6. 2. That it *runs* alwaies, and that moſt ſwiftly and ſtrongly *like a Gyant.*

Verſ 6. 3 That from the Suns reflection all other things receive their vegetation; for *nothing is hid from the heat thereof.*

1. The

1. The Sun is a moſt glorious creature, and therefore compared to a *Bride-groom going forth of his chamber* : and wee know that then are men alwayes beſt bedecked, when the day of their eſpouſals are come, that they may ſeem moſt lovely in the eyes of their Bride. But if wee were able perfectly to behold the body of the Sunne for its immenſity and quality, wee ſhould not need this compariſon of a Bride-groom to illuſtrate its inexpreſſible beauty. All the beauty of the eye conſiſteth in light; if the light be gone, and darkneſſe cover the face of the earth, the eye can diſcern nothing. And becauſe nothing is ſo amiable and lovely as the light, therefore would God be pleaſed to be called light; *God is light, and in him there is no darkneſſe.* And in this light of the Sun wee may ſee him who is πατὴρ φώτων, *the Father of lights*, even light it ſelfe.

1 John 1. 5.

Jam. 1. 17.

2. The Sunne is alwayes in a very ſwift and wonderfull motion; hee *rejoyceth as a Giant to run his courſe* : Now in a Giant, according to his greatneſſe and ſtrength, ſo is his ſwiftneſſe; but the Sunne is farre ſwifter then any Giant, when in the ſpace of four and twenty hours hee compaſſeth his Orbe : and who can but in this alſo ſee the ſtupendious wiſdome, and admirable power of Almighty God?

3. Nothing can hide it ſelfe from the light thereof; the Moon and the Starres, the Air, the Earth, and the Seas all borrow their light from this light, and all receive their maturity from its heat; yea, even the Mines under the earth have their production from it : And as the earthy bodies

dies receive their nouriſhment from the Sun, even ſo the ſoules of men receive their enlightning from God, who is the *Father of lights*. *Sol pater eſt luminum corporalium, Deus verò luminum ſpiritualium:* The Sun indeed is the father of lights corporall; but Almighty God is the Father of lights ſpirituall.

And as the power and glory of God is ſeen in the Sun, which is the glory of the day; ſo alſo are his power and providence ſeen in the viciſſitude and changes of the Moon, which is the governeſſe of the night. And this creature affoords theſe two doctrinall Obſervations:

1. That as the Moon is neerer to the Sun, the brighter is her body towards the heavens, and the darker towards the earth: Or, when ſhee is in conjunction with the Sun, ſhee is bright upwards towards the Sunne, and dark downwards towards the earth; ſo on the contrary, when ſhee is in oppoſition to the Sun, her body is dark towards the heavens, and bright towards the earth; all her light then reflects downwards, none upwards. So in like manner, (for I ſhall conſider man like the Moon, and God like the Sunne;) when man (like the prodigall) is gone from the Sun of righteouſneſſe into a farre countrey, then that light of his underſtanding (wherewith God had endowed him) being abuſed, reflects onely earthward, his thoughts are onely *minding earthly things*: and although to the eye of the world this man is judged and eſteemed to be the onely wiſe and happy man, yet perhaps in the eyes of God hee is poor, blinde, and naked. On the other ſide, when a wicked

Philip. 3. 19.

wicked man turnes from his wickedneſſe, and proves a true convert, a faithfull beleever, *an Iſraelite indeed, in whom there is no guile*, hee is then ſubjected to God by humilitie, and knit, or in a manner in conjunction with God by charity in an holy union; ſo that *Quæ ſurſum ſunt quærit, Hee minds the things that are above, where Chriſt ſitteth on the right hand of God:* then alſo his underſtanding is heavenly, and *from above, it is pure, peaceable, gentle, eaſie to be intreated*, &c. It is not fordid, that is, *earthly, ſenſuall, divelliſh.* And although to the eye of the world hee may ſeem abject, forlorn, deſpicable, and accounted no better then the [d] *dung upon the earth*, and even [e] *as a dead man out of minde*; yet is he dead only to the world, but [f] *his life is hid with Chriſt in God*, and *therefore when Chriſt, who is our life, ſhall appear, hee alſo ſhall appear with him in glory.*

Col.3.1. Jam.3.17. Veſ.15.

[d] Jer.8.2. Zeph.1.17. [e] Job 18.17. Iſa. 26.14. [f] Col.3.3,4.

2. By this changing of the Moon, God would give us to underſtand how frail man is, how ſubject to fall from his God by ſin, and therefore how carefull hee ought to be in ſeeking a perfect union and communion with God, and to turn to him betimes, *quia neſcit an aliàs reverti dabitur, nam qui promiſit pœnitentibus veniam, & revertentibus gratiam, non promiſit longiorem vitam, nec pœnitentiæ donum ſponte peccantibus:* becauſe hee who hath promiſed pardon to the penitent, hath not promiſed longer life to repent; hee who hath vouchſafed to conferre grace to them that truely turne unto him, hath not promiſed the gift of repentance to wilfull and obſtinate ſinners, ſuch as abuſe the riches of his mercy. *Let us therefore* (while

Hebr.4.16.

(while wee have grace offered) *come boldly unto the throne of grace, that wee may obtain mercy, and finde grace to help in the time of need.* And let us know, that the neerer wee draw unto God, the brighter will the beams of his countenance shine upon our souls: not but that the Lord is pleased sometimes (as it were) to cloud himselfe from us; and this hee doth in his wisdome, and on purpose, that wee may both more earnestly long after him, and more highly prize his presence when wee enjoy it. *In omnibus sanctis hoc facit Deus, ut neq; tribulationes, neque jucunditates continuas sinat habere.* God dealeth thus with all his holy ones, that neither the burthen of afflictions may oppresse them, to make them despair; nor the flash of prosperity puffe them up, to make them presume. Hear Almighty God by his Evangelicall Prophet: *For a small moment have I forsaken thee, but with great mercies will I gather thee. In a little wrath I hid my face from thee for a moment, but with everlasting kindnesse will I have mercy on thee, saith the Lord thy Redeemer.*

Chrysost.

Isa. 54. 7, 8.

Nor are the Starres without some expression of the Deity; *Species cæli gloria stellarum, mundum autem illuminat Deus:* The beauty of heaven is the glory of the Starres, but God is the glory of the world: for whatsoever beauty is either in the Sun, the Moon, or the Starres, is borrowed from God, *who is the Father of lights*; and they, in their being, set forth unto man that excellencie and power of God: for in their order they manifest the Wisdome of God, and in their obedience to his command they shew the power of his Will, they taking a delight to obey their Creatour.

Again,

Again, The Starres set forth the workmanship of their Creator, both in their swiftnesse of their motions in their proper courses (for in their severall spheres they are alwayes moving,) as also in their sweet harmony and musick observed by *Job*; which harmony is not to be heard by the eare of the body, but of the soul and understanding. Job 38.31. &c.

Thus from the beauty and vertue of the Sunne, Moon, and Starres, as wee may gather not a little of the knowledge of God, so wee may conceive more of that eternall blessednesse which all they shall enjoy who shall be citizens of the new Jerusalem, in that they shall exceed even the * Sun in his lustre and glory. * Matt.13.43.

I could long insist in this book of the creatures, having a large subject to discourse on; but I will shun tediousnesse, and briefely discourse of them generally.

Man at his first creation was a perfect creature, yet mutable; at first hee was endowed with a fulnesse of knowledge, yet subject to fall, and so to come short of that first perfection.

Not long after mans creation, through the subtill temptations of Satan, *Eve* was beguiled, and shee perswading her husband to eat, both sinned, and fell short of that their former happinesse. Since which time, much of that knowledge in which hee was created is impaired; for whereas before hee was able readily to discern the vertue and nature of all things, yea, and to give names to every creature agreeable to that their nature and vertue; hee now falls short, and hardly can with much labour and studie finde out the vertue of any Gen.3.

vegetable. Whereas before hee was Lord over all creatures, and might both command and teach; hee may now from them learn lessons worthy observation: All his senses are now so depraved and weakned, even in things naturall, that it is no marvell if hee faile in things spirituall. Isa. 1. 3. *The oxe knoweth his owner, and the asse his masters crib; but Israel doth not know*, &c. So that now the brute creature must read a lecture to man, whereby he may come to the knowledge of his Creator. And if man diligently observe the varietie and nature of the creatures, together with the wonderfull fabrick of the world, he shall finde them as a shop or storehouse, full of various wonders, and wonderfull variety, of secret mysteries, and mysticall secrets; or as a Schoole, wherein hee may reade large lectures of deep Divinity, the world being as a book in folio, every page whereof is written full of his excellent works, and those in capitall letters, insomuch *that hee that runneth may reade.* Ecclus 43. Excellently doth the son of *Syrach* set for the wisdom and power of God in the variety of the creatures, and yet saith he, Ver. 31. *Who can magnifie him as he is?* Yet nevertheless, by these his works in the world, and governance thereof, man may in part discern the Justice, the Knowledge, the Wisdom, the Power, and the Providence of God: for God hath imparted certain sparks of his beauty unto his creatures, thereby to draw us to the consideration of the love of him who is *Pulchritudo ipsa*, Beauty it selfe, and whereof all other is but as a shadow: Even as a man, finding a small current of water, may thereby be moved to seek out the head of the spring:

ſpring; or, as happening on ſome ſmall veine of gold, may be thereby animated to ſearch out the mine it ſelfe. But wee, alas! like ſilly children, delight our ſelves onely with the faire cover of the book, not minding what is contained within: Whereas, in all fair creatures which daily wee behold, wee ſhould rather conſider thus within our ſelves, that if God could make one clod of earth ſo amiable, by imparting unto it ſome ſmall ſparkle of his excellency; how infinitely faire muſt hee then be in himſelfe, yea, how worthy all love and admiration, who is ſole perfection? yea, and how happy wee then ſhall be, when wee ſhall enjoy his beautifull preſence, from whence all creatures doe borrow theirs? But (as I ſaid) commonly wee onely reſt in the externall appearance of viſible objects, and carry not our contemplations from the creature to the Creator.

In the old Law God commanded, that whatſoever did goe upon its breaſt, ſhould be abomination unto man: Oh! how abominable then is reaſonable man, who hath his ſoule as it were glewed to the creatures, even to this white and yellow clay? yea, and how vaine are they that pride themſelves in their apparell, borrowing from all creatures to make themſelves ſeem lovely? from one they borrow wooll, from another his skin, from another his furre, from others even their excrements; as ſilk from the worm, and perfume from the cat: and not content herewith, but they borrow pearls from fiſhes, ſilver and gold from the earth, and precious ſtones from the ſands; and theſe they hang about their bodies, to draw the Lev. 11. 41, 42.

eyes of others to ſtare on them, as if this beauty were their own: for when the ſtone glitters upon their finger, they in their own conceit glitter alſo; and when the ſilk ſhines on their backs, Lord! how proud are they in their own fancies! never conſidering that God who infuſed that beauty even into thoſe creatures from whom they borrowed it. So that, although the creatures of the world doe wonderfully ſet forth this great God; yet every man ſeeth not God in them, onely the true Chriſtian, the Spouſe of Chriſt, can diſcern him thorow theſe grates, can perceive him from behinde this wall, and that onely by the cleer eye of unblemiſhed faith. Not that the manifeſtation of the Deity is debarred any man, for Saint *Paul* ſaith, *The inviſible things of God from the creation of the world are cleerly ſeen, being underſtood by the things that are made, even his eternall power and Godhead:* So that it is plain, that God is made manifeſt unto all, even by the works of the creation, although all do not obſerve it.

Rom. I. 20.

Obj. *But God is inſenſible, that is, inviſible, and therefore not cognoſcible:* quod enim non cadit in ſenſum, non ſubit intellectum; *that which comes not within the compaſſe of our ſenſe, comes not within the verge of our underſtanding.*

Reſol. God conſidered in himſelf, that is, in his Eſſence, is indeed inviſible, according to S. *John*, Θεὸν οὐδεὶς πώποτε τεθέαται, *No man hath ſeen God at any time:* yet is his inviſibility manifeſted and underſtood in the things created; for, τὶ τὸ γνωστὸν τοῦ Θεοῦ, *that which may be known of God is manifeſted in* the creatures, namely, *his eternall power and Godhead.*

1 John 4. 12.

Rom. I. 19.

As

As the exquiſite skill of a workman is diſcerned by his work; ſo is the wiſdome and power of God perſpicuouſly manifeſted *ex operibus*, by his works: Whether you conſider the nature of the heavens, or the influence of the ſtarres, or the motion of the planets, or the various and terrible meteors, or the creatures in the aire, earth, or ſeas, how ſtrange they are for forme, how innumerable for multitude; or if you conſider him in one of his moſt excellent and admirable miracles, namely, the variety of the viſages of ſo many millions of men, not one exactly and in all parts like unto another, which *Plinie* notes, *In facie vultuq; noſtro nullas duas in tot millibus hominum indiſcretas effigies exiſtere, quod ars nulla in paucis numero præſtet affectando:* all which are a large Commentary of the divine Eſſence and Wiſdome of Almighty God. And again, that all things ſhould be made of nothing, *ſolo nutu & verbo, abſque labore*, onely by his command and word, not by any labour; this ſhews his eternall Omnipotency: *Ens ex ente producere eſt potentiæ creatæ; ens verò ex non ente, vel ex ente indiſpoſito eſt potentiæ increatæ*; which I will Engliſh thus: To erect a curious fabrick, having convenient materials, is the skill of every common artiſt; but to erect a curious fabrick, out of baſe materials, requires more then ordinary skill: But now, to erect ſo curious a fabrick as is the whole Univerſe, and that out of nothing, onely By ſpeaking the word, *this* needs muſt be *the finger of God.*

Lib. 10. *Hiſt. Nat.*

Exod. 8. 19.

Thus, Beloved, have you heard how that God hath left his footſteps imprinted in his works, ſo that

that man cannot be altogether without the knowledge of God: *In omni re aſpectabili quædam extant Dei veſtigia*; in every thing viſible ſome print of Gods footſteps is impreſſible, by which man may (if hee will) track and finde out his Creator, or elſe be αὐτοκαλίκετος, Judge, to pronounce ſentence of condemnation for his wilfull ignorance againſt himſelfe; for God by his works hath left man ἀναπολόγητος, without all excuſe. In a word, God by his works exhibits himſelfe to a man, to ſee if man will by them ſeek and ſearch after him: *The works of the Lord are great* (ſaith the Pſalmiſt) *ſought out of all that have pleaſure therein.* So then delight may be taken by viewing God in the creatures.

Vel palpando inveniri poteſt Deus, Tilen.

Pſal. 111. 2.

Yet more apparently doth God manifeſt himſelfe to man in the book of the Scriptures. Although then man may ſufficiently reade the Wiſdome, Juſtice, Power, Goodneſſe and Providence of God in the book of the Creatures; yet becauſe for the moſt part hee beholdeth the creatures but ſlightly, and with a glancing eye (for hee ſeldome looks farther into them then they ſtand him in ſtead) very ſeldome hee either ſees or obſerves God in them, (and if hee is purblind in things naturall, and ſuch as are obvious to his ſight, no marvell if thick ſcales cloud his eyes concerning things ſupernaturall and ſpirituall.) God therefore, who is abundant in goodneſſe, exhibits himſelfe to man by a farre clearer light, namely, by his word and Sacraments, by which (as through a proſpective) man may diſcern him: and yet every man hath not this glorious priviledge,

By the booke of the Scriptures.

ledge, for *Hee hath not dealt ſo with every nation, the heathen have no knowledge of his law* : it is onely his Spouſe that can diſcerne him in them; *The naturall man perceiveth not the things of the Spirit.* This peculiar bleſſing wee ſhall apply unto our ſelves by Gods gracious aſſiſtance.

Pſal. 147.20.

1 Cor. 2.14,15.

God in his great mercy hath affoorded this favour to us, more then to many other people in the world; which argues his wonderfull love that he beareth unto us. Bleſſed be his name, hee hath taken away the ſcales from our eyes, as hee did from *Sauls* at his converſion, by giving unto us his word and ſacraments, by which wee may ſee him cleerly, if we will: O pray we then that he would be pleaſed to *annoint* our *eyes with* heavenly *eye-ſalve*, and that hee would give us the eye of true faith, that ſo wee may ſee him in them: for elſe, as the light of the Sun is not diſcerned by a blinde man, although the Sun ſhine never ſo brightly; even ſo this ſupernaturall light in the Scriptures is not ſeen by any who have not the eye of their ſouls opened by faith.

Acts 9.18.

Rev. 3. 18.

Some have been ſo Atheiſticall, as to doubt whether there were a God or not, and conſequently to deny his word: but when what through the terrors and affrightments of their own conſciences, together with the obſervation of the order and governance of all things, they could not deny a ſupreme power; the Divell ſought to delude them by fayning, that this God was of ſome corporeall ſubſtance, and that hee ſpake unto them by his lying Oracles: by this policie the Divell deluded many, and hindred them the knowledge of the true God.

Others

Others again grant, that there is a God, and yeeld that hee hath a written word; yet bluſh not blaſphemouſly to ſay, *Meliùs conſultum fuiſſe Eccleſiæ, ſi nulla unquam extitiſſet Scriptura*; that it had been happier for the Church, if there never had been any Scripture: therefore blaſphemouſly ſtiling it, *Theologiam atramentariam.* Thus impudently controlling the wiſdome of God, who was pleaſed thereby to make himſelfe knowne unto his Spouſe, the Church.

Obſervat. Tilen. de orig. ſac. Scrip. Theſ. 35.

Another ſort there are, who equall their unwritten verities in authoritie unto the ſacred Scriptures, and moſt groſſely abuſe both the letter and the ſenſe of the Scriptures; thus making the invention of man of like authority with the word of God, which was *given by* the *inſpiration* of the holy Ghoſt. God hath (bleſſed be his name) miraculouſly preſerved the Scriptures in their genuine puritie, maugre the furie of King *Jehojachim*, who *burnt the roll* that *Baruch* wrote from the mouth of the Prophet *Jeremiah*: or maugre the madneſſe of *Antiochus*, and other tyrants, who ſought utterly to aboliſh the books of God extant in their dayes: or maugre the ſacrilegious policy of the Papiſts, who have corrupted it in the text.

2 Tim. 3. 16.

Jer. 36. 23.

1 Mac. 1. 56, 57.

Pro libito mutare, vel addere, demere quicquam.
Craſhaw *on Romes forgeries.*

So that if any ſhall now ask, What is meant by the Scriptures? I anſwer, Not mens traditions, nor the unwritten verities of the ſuperſtitious Papiſts, which they equalize with the pure word of God: but thoſe books which are received for (and commonly called) Canonicall, contained in the Old and New Teſtaments, commended unto us from the Prophets and Apoſtles times even untill

till now, through the power, providence, and mercy of God; which alſo are *not of any private interpretation: For prophecie came not in old time by the will of man, but holy men ſpake as they were moved by the holy Ghoſt*; and therefore are not to be wreſted to pleaſe the ſtrange humours and opinions, or to make for the private ends of either Papiſts, Hereticks, or Schiſmaticks; much leſſe to be corrupted in the text by any, but conſtrued according to the true ſenſe and meaning of the holy Ghoſt. Perverters there were of the word of God in the Apoſtles dayes; the Apoſtle *Peter* ſpeaks of ſome who wreſted the writings of his beloved brother *Paul*, and *other Scriptures alſo unto their own deſtruction*. I could wiſh there were not ſome ſuch in theſe our dayes: but becauſe there are ſome ſuch, I ſhall advertiſe you in the words of the ſame Apoſtle, *Beware, ſeeing that yee know theſe things before, leſt ye alſo be led away with the errour of the wicked, and fall from your own ſtedfaſtneſſe.*

2 Pet. 1. 20, 21.

2 Pet. 3. 16.

Verſ. 17.

Queſt. But ſome may ſay, *How then ſhall I know that Scripture which is commended unto us, to be the very true word of God?*

Anſw. The holy Scripture takes not its authority from the penmen who wrote the ſame, for they (for the moſt part) were unlearned men, as ſhepherds, plow-men, fiſher-men, and the like: But the authority of the Scriptures ariſeth,

Firſt, From the majeſty of him who inſpired the writers to pen things ſo ſublime in ſuch a familiar ſtile, and ſimplicity of words: and yet ſuch is the majeſtie of the ſtile, that it is unutterable, being more powerfull in matter, then in words;

which none could doe save only that God who is cloathed with Majesty.

Secondly, The matter it selfe being of that efficacy, that *it divideth assunder the soule and the spirit, and is a discerner of the thoughts and intentions*: as it strikes terrour into the hearts of the greatest adversaries that despight it; so it works an aversion from evill, and a conversion to good in them that love it: yea, the comfort that some have taken in it, hath made them abandon all sublunary things, and yeeld their lives as a prey into the hands of mercilesse men, rather then disclaime it: so that, what by convincing and converting, what by affrighting and delighting, all have been forced to acknowledge it to be not the invention of mortall man, but the true word of immortall God.

Heb.4.12.

Thirdly, The events of the prophecies; as of the promised seed, the calling of the Gentiles, the deliverance of the Israelites from the Egyptian thraldome, &c. How doth *Isaiah* propheſie of Christ to come, as if hee then were already in the flesh, *Unto us a childe is born*, &c? and the same Prophet fore-telleth the freedome of the Jewes from captivity by *Cyrus*, naming him; whereas *Cyrus* was born about 100. yeers after: so another Prophet that *cried against the altar at Bethel*, named *Josiah*, and what hee should doe upon that altar; whereas *Josiah* was born above 300. yeers after. In the New Testament S. *Paul* telleth us of *seducing spirits*, of *doctrines of divels, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanks-giving*;

Isa.9.6.

Isa.45.1.

1 King.13.2.

1 Tim.4.1,2.

and

and this is fulfilled in that Antichriſtian Romiſh Church: ſo *Peter* fore-telleth of *ſcoffers, walking after their owne luſts*; and have not wee ſome who ſcoffe at Religion, and hate the work of Reformation? I wiſh we had not. Thus the events of the Prophecies prove the truth of the word, to be the word of Truth. 2 Pet. 3. 3.

Fourthly, The admirable conſent of the penmen, all pointing at the ſame Meſſiah, though living in ſeverall ages: Adde to this the conſent of the Spirit mentioned by *Paul*; and, ſaith *Peter* in the behalf of himſelf and the reſt of the Apoſtles, *Wee have a more ſure word of prophecie.* 1 Cor. 2. 12, 13. 2 Pet. 1. 19.

Fifthly, The wiſdome of God in the penning of his Law: No law of man could ever be ſo exactly deviſed, but ſome offender might finde a ſhift to evade the penaltie of that law: mans law therefore requires to be reviewed and amended; but this law of God remaines as at firſt it was made, and no delinquent can finde the leaſt way to eſcape the judgement threatned; and this alſo proves it to be the very word of the inviſible God.

And if any deſire to be ſatisfied yet farther concerning the Scriptures, whether they are the very word of God, let him doe this; compare Scripture by Scripture, and place by place, let the letter and the ſenſe goe together, then let him yeeld himſelfe obedient to the Spirit of truth, and that Spirit of truth ſhall witneſſe unto him the truth of the Spirit: and, *let as many as be perfect be thus minded: and if in any thing yee be otherwiſe minded, God ſhall reveal even this unto you.* But if any one Phil. 3. 15.

will not be content to ſuck the wholeſome milk from the breaſts of the Scriptures, let him continue ſtill, like the ſwine, to feed upon the husks that he ſo much doth reliſh.

Hebr. 6. 9. But as for you (my brethren) of whom I *hope better things, and ſuch as accompany ſalvation,* James 1. 21. *Receive* (I humbly beſeech you) *with meekneſſe,* ſobrietie, and thankfulneſſe this pure word of God, which is the truth of God, proceeding from the fountaine of Truth it ſelfe, which is onely able to make you wiſe unto ſalvation, and which will open the eyes of your underſtanding cleerly to ſee God: and as for others, no marvell if they never attaine unto the true and perfect knowledge of God, who either know not the Scriptures at all, or elſe, knowing them, ſearch them not diligently, nor reade them with a ſingle eye. Chriſt reproved the Sadduces concerning the reſurrection, *You erre* (ſaith hee) *not knowing the Scriptures, nor the power of God:* He reproved alſo the Jews for their ignorance of knowing him, when he proved by the teſtimony of his Father, of *John,* John 5. 17, 32, 36. of his works, and of the Scriptures, who hee was; and therefore hee counſelleth them to *ſearch the Scriptures,* Verſ. 39. for they teſtified of him: *Scrutamini Scripturas.* It was the honour of the Bereans, Acts 17. 11. *in that they received the word with all readineſſe of minde, and ſearched the Scriptures daily whether* the things ſpoken by *Paul were ſo,* or not: and as it was their honour, ſo it will be your bleſſedneſſe to be ſtudious in the Scriptures, which ſo evidently reveal God to you.

For meditation in the word of God is that key that openeth the door to the cloſet of our hearts, where

where all our accounts doe lie ; it is alſo that looking-glaſſe, or rather that very eye of our ſoul, whereby ſhee ſeeth her ſelfe, and her whole eſtate, and without which ſhee runneth on blindely into a thouſand inconveniences, ſtumbling at every ſtep, being in continuall perill of ſome deadly miſchiefe. And, indeed, the very end why man came into the world was to glorifie God, and ſerve him by meditating on his word: if then wee perform not that ſervice for which wee were created, wee never ſhall receive that reward which is promiſed unto that ſervice. It is true, wicked men build their hope of eternall felicitie on a ſandy foundation, but this their hope ſhall at laſt make them a- Rom. 5. 4.
ſhamed ; for when their earthy tabernacle ſhall fall, the fall thereof ſhall be great ; great (I ſay) Matth. 7. 27.
in reſpect of the change that they ſhall ſee, great for the horrour they ſhall conceive, great for the miſery they ſhall ſuffer, great for the unſpeakable joyes of heaven they ſhall loſe, and great for the eternall and unſupportable pains in hell they ſhall fall into ; every way great, elſe the mouth of the Lord would not have ſpoken it. This is the wofull eſtate of the wicked, who deſire not the knowledge of God in his word.

So now wee know, or may know, that living ill, wee cannot die well, and conſequently, not be ſaved ; and wee know, or, at leaſt, ought to know, that many are damned for their ſinnes ; and wee know, and cannot chuſe but know, that ſhortly wee muſt die, and receive the wages of our ſinnes, (if unrepented of) namely, eternall death, which is both intolerable and eternall ; at which

which time ignorance ſhall excuſe none.

Wherefore, ſith God manifeſteth himſelfe unto us more cleerly and apparently in the Scriptures then any other way, let us with heavenly devotion ſeek him in them, as the Spouſe did her Beloved *among the lilies of the field,* and wee ſhall be ſure to finde *him whom* our *ſoule loveth*, looking upon us with a raviſhing countenance, even with eyes of delight: and let us with the ears of humble attention liſten to him in his word, in which wee ſhall hear him ſpeaking to us, not in an high hyperbolicall ſtraine, but according to our capacitie; and yet again with ſuch ſtupendious majeſtie, that the wiſeſt heathen Philoſopher could never fathome, and therefore muſt of neceſſitie admire the ſecret and wonderfull wiſdome of him, who hath vouchſafed to deliver in ſuch familiar termes, that which they with greateſt ſcrutinie could never dive into. Hence that gratulation of our Saviour, *Father, I thank thee, that thou haſt hid theſe things from the wiſe and prudent, and haſt revealed them unto babes: even ſo, Father, for ſo it ſeemed good in thy ſight.* Hence alſo is it, that the Scriptures are called [d] waters, wherein the lamb may wade, and the elephant may ſwim: In them is [e] milk for babes, and ſtrong meat for men of riper yeers: and in them God manifeſteth himſelf in all his eſſentiall attributes and properties: O let us *draw, with joy, waters out of* theſe *wels of ſalvation.*

Cant. 6. 2.

Matth. 11. 25.

[d] Ezek. 47. 3, 4, 5. Jer. 2. 13.

[e] Heb. 5. 12, 13.

Iſa. 12. 3.

The attributes and properties of God mentioned in the Scriptures are divers, I ſhall only obſerve four.

1. His Wiſdome: this is profitable to direct us unto

unto him, and by it wee alſo may grow prudent, and wiſe unto ſalvation. *Wiſdom* (ſaith the Preacher) *maketh the face to ſhine*; and not the face alone, but the whole man ſhall be beau[illegible]h heavenly wiſdome, and this heavenly wiſdome is found in the Scriptures onely; therefore it is called [f] *hidden wiſdome*, wiſdome that [g] gives inſtruction: this the [h] world underſtandeth not; it is a [i] jewell of ineſtimable worth.

Eccleſ 8.1.

[f] 1 Cor 2.7.
[g] Prov 1.7.
[h] 1 Cor. 1.20 21.
[i] Job 28.17.

2. His Juſtice; as in puniſhing the wicked, ſo in rewarding the godly: and although ſome are grown ſo cunning, that they can blinde and deceive the eye of mortall man; yet the all-ſeeing eye of Almighty God will finde them out, and his hand will puniſh them: *David* knew full well that God obſerved him at all times and places, when hee ſaith, *O Lord, thou haſt ſearched and known mee, thou knoweſt my down-ſitting, and mine up-riſing, thou underſtandeſt my thoughts long before: Thou compaſſeſt my path*, &c. And as God eſpieth all our wayes, ſo will hee judge us according to all our works; hee will *bring to judgement every ſecret thing*. O that men would lay to heart, that hee *that ſeeth in ſecret, will reward openly!* But although God can make all things as naked and open to the eye of the world as they are to his own eye (witneſſe the many private murthers, ſecret adulteries, &c.) yet ſome are ſo exceeding vile in their wayes, as if there were neither God to judge them, nor Satan to accuſe them, nor Hell to torment them. *It is a ſhame* (ſaith Saint *Paul*) *even to ſpeake of thoſe things which are done of them in private*: yet although a Chriſtian in modeſtie is aſhamed to ſpeak, they them-

Pſalm 139. 1. ad 14.

Eccleſ. 12.14.

Matth. 6.4.

themselves blush not impudently to act: *The shew of their countenance doth witnesse against them, they declare their sin as Sodom, they hide it not : woe unto them, for they have rewarded evill unto themselves.* The consideration of this (me thinks) should make all, even incorrigible sinners, cease to sin any more, sith Truth it selfe, who cannot lie, hath spoken it, that *nothing is secret that shall not be manifest, nor any thing hid that shall not be knowne, and come abroad.*

Isa. 3. 9.

Luke 8.17.

3. His Mercy is manifested in the Scriptures: not a Prophet, not a Chapter, scarce a Verse, but some wayes or other reflects on his Mercy; yea, *the* whole *earth is full of* his *mercy.* In him *Mercy and Truth are met together, Righteousnesse and Peace have kissed each other. His Mercy reacheth to the heavens, and his Truth unto the clouds.* Hee is plenteous in shewing mercy, it is his nature and propertie. Of this his Mercy the stiffe-necked and incorrigible sinner hath no share, it is onely extended to Gods afflicted ones, such as *tremble at his word.* Build upon this, In whom there is no fear and knowledge of God, to them there shall be no mercy extended from God: It is one of his rich jewels, which hee will not bestow on swine, who never look up unto him; yea, who would undervalue it, and trample it under their feet.

Psal. 119.64.
Psal. 85.10.
Psal. 57.10.
Isa. 66.2.

4. His Providence is manifested in the Scriptures: *The eyes of all look unto him, and hee giveth them their meat in due season : Hee openeth his hand, and satisfieth the desire of every living thing.* *Job* recounting the Providence of God, saith, that *hee feedeth the young ravens that call upon him.* If then God

Ps. 145.15,16.
Job. 38. 41.

God taketh care for ravens, ſure much more will hee provide for thoſe that feare him; hee will fulfill their deſire, and in time of adverſitie hee *will heare their cry, and help them.* It was paſt the power of the King of Iſrael to help the woman that cried unto him when Samaria was beſieged, and famine was ſore in the Citie: well might hee ſay, *If the Lord doe not help thee, whence ſhall I help thee,* 2 King.6.27. Even Kings themſelves muſt depend on Gods providence for their daily maintenance. And although the wicked oft-times have a larger portion of temporall things then the righteous; yet God will in a more peculiar way ſo provide for his owne, that in time of dearth they ſhall have enough, when the wicked ſhall ſuffer ſcarcity: *Thus ſaith the Lord, Behold, my ſervants ſhall eate, but yee ſhall be hungry; my ſervants ſhall drink, but yee ſhall be thirſty: behold, my ſervants ſhall rejoyce, but yee ſhall be aſhamed: behold, my ſervants ſhall ſing for joy of heart, but yee ſhall cry for ſorrow of heart, and howl for vexation of ſpirit.* Iſa.65.13,14. As every maſter of a family will provide for his houſhold, yet more eſpecially for his children; ſo will God for his after an eſpeciall manner: hee will provide for them in time of captivitie, as he did for *Jeremiah:* God put it into the heart of King *Nebuchadrezzar* to *give charge concerning* Jeremiah *to the captain of the guard, ſaying, Take him, and look well to him, doe him no harme, but do to him even as hee ſhall ſay unto thee.* Jer.39.12. So alſo for *Ebedmelech: I will deliver thee, ſaith the Lord, and thou ſhalt not be given into the hands of the men of whom thou art afraid. For I will ſurely deliver thee, and thou ſhalt not fall by the ſword, but* Ver.17,18.

thy life shall be for a prey unto thee, because thou hast put thy trust in mee, saith the Lord. Sith then God is thus carefull and provident for us, *let us*, as S. *Peter* adviseth us, *cast all our care upon him, for he careth for us.*

1 Pet. 5. 7.

Nor doth God provide thus for his owne in things of this life, but hee hath prepared also for them eternall habitations; and this is also assured to us in his word, *I goe* (saith Christ) *to prepare a place for you. In my Fathers house are many mansions. Feare not, little flock, for it is your Fathers pleasure to give you a kingdome:* yea, such a kingdome as never shall be ruined. Hee hath provided for them that feare him *an incorruptible inheritance, and crowne that fadeth not away.* And in truth, unspeakable, yea, unconceivable are the things which God hath prepared for them that set themselves to seek him, to know him, to fear him, and to love him: *Eye hath not seen, nor eare heard,* &c. I could instance more of Gods manifestation of himselfe in other his attributes and properties, out of this book of the Scriptures; but let these suffice: And come wee now to observe how God exhibiteth himselfe to us by the book of the Scriptures in generall.

John 14. 2.

Luke 12. 32.

1 Pet. 1. 4. & 5. 4.

1 Cor. 2. 9.

Thy word (saith the Kingly Prophet) *is a lanthorne to my feet, and a light unto my pathes:* a lanthorne, to direct us to him in the night of our ignorance; and a light brightly shining on our soules, that wee may see him. As then, when a man is in the dark, hee knoweth not which way to goe; so, when the fogges of our naturall ignorance have darkened our understandings, we cannot finde the way

Psal. 119. 105.

way that leads unto the heavenly Canaan: God therefore in mercy hath given to us the light of the Scriptures, by which wee may see to make straight steps thereunto. Wherefore, as when a man hath lain a long time in a darksome dungeon, or some close place where no light hath appeared, at last having gained the least benefit of the light of the Sunne, hee rejoyceth; for (saith *Solomon*) *Truely, light is sweet, and a pleasant thing it is for a man to behold the Sun:* So should wee shew our selves joyfull unto the Lord our God, for that when wee were in the darknesse of ignorance, and shadow of death through unbeliefe, hee was pleased to vouchsafe, that this glorious light of his word should break forth unto us, and that not for a time onely, and then be clouded again never to shine more, but that it should *shine forth unto a perfect day*; yea, so clearly, that in it wee might see God apparently: And although the darknesse of Popery hath sometimes overshadowed this light for a time, yet (blessed be God) those mists are dispelled, maugre the plots of Antichristian superstition; and let our hope and prayer be, that those clouds may never obscure it more. Wherefore, sith the night is past, and the morning-starre hath appeared, let us not any longer sleep in sinfull ignorance; but rather awake, and heare Christ in his word, saying, *Surge qui dormis, & illuminabit te Christus: Awake thou that sleepest, and arise from the dead, and Christ shall give thee light:* and the sooner, lest our candlestick be removed from us. In the dayes of old *Eli, The word of the Lord was pretious*, there was no open vision: the good Lord

Eccles. 11.7.

1 John 2.8.

In the dayes of Queen Mary.

Ephes. 5. 14.

1 Sam. 3. 1.

grant that the famine of the word may never be known in our land, by our neglect of *caſting off the works of darkneſſe, and putting on the armour of light.* The meditation that *David* had in the word of God, made him to finde, that God was his light and his ſalvation: and certes, in the Scriptures is that *light*, of which *David* ſpeaketh, *ſown to the righteous, and joyfull gladneſſe to all that are true of heart.* Labour wee then to ſee this light, even God himſelf in the light of the Scriptures.

Rom.13.12.

Pſal.79.11.

That God is light is apparent; *David* ſaith, *God is my light, and my ſalvation:* and Chriſt ſaith, *I am the light of the world, hee that followeth mee ſhall not walk in darkneſſe, but ſhall have the light of life. This is the meſſage that wee have heard of him, and declare unto you, that God is light, and in him is no darkneſſe:* Thus God is light. If then wee will follow him, our pathes muſt be light alſo; for, ſaith *Solomon, The path of the juſt is as the ſhining light, that ſhineth more and more unto the perfect day. The way of the wicked is darkneſſe, they know not at what they ſtumble. To the Law* then, *and to the Teſtimonie; if they ſpeak not according to this rule, it is becauſe there is no light in them.* In the word onely is that true light to be found, that can beſt direct us to ſee the face of God comfortably ſhining upon our ſouls.

Pſal.27.1.

John 8.12.

1 John 1.5.

Pro.4.18,19.

Iſa.8.20.

When ever therefore wee take the ſacred Bible into our hands to reade, in which (as I have ſhewed) God moſt brightly looketh upon us, let it be with holy devotion, with reverend intention and attention, ſuppoſing the title of every page to be *Holineſſe to the Lord.*

Exod.28.36.

And although there be extant many excellent books,

books, lively diſcovering Almighty God unto us; yet let us know, that they all borrow their light from the Bible: branches they are of this Vine; ſlips from this Root; ſweet flowers, but gathered out of this Eden of God; ſtreams of wholeſome water, clear as cryſtall, but yet all flowing from this Spring-head: So that I may ſay, that the Bible is βίβλια βιβλιῶν, the book of books, becauſe written by men inſpired *by the holy Ghoſt*, who is the Spirit of truth: and therefore ought not this book to be denied to the people, that they ſhould not ſee God in it; much leſſe, be undervalued, ſlighted, or corrupted by any. And let us know, that the more our ſouls are affected towards God, the more will hee graciouſly manifeſt himſelf unto us; even as *David*, whoſe meditation being daily in the law of God, found the light of Gods countenance ſhining more and more upon him, inſo-much, that hee earneſtly requeſted God not to turne his face away from him; this alſo was that that made him *wiſer then his teachers*.

2 Pet. 1. 21.

Pſal. 119. 99.

Saint *Peter* commending the majeſtie of Chriſt at his transfiguration, of which himſelf was an *eye-witneſſe*, commends alſo the *ſure word of prophecie*, (that is) of preaching the word; and ſaith, that it is *a light ſhining in a dark place, till the day dawne, and the day-ſtarre appeare in* mens *hearts*. Sith then the miniſtery of the word is a chiefe means to bring this light to our ſoules, let us both heedfully attend it, and highly prize it. What although to the worldly-wiſe it be *accounted fooliſhneſſe*; yet to the heavenly-minded it is the joy of their hearts, and *the ſavour of life to ſalvation*: by it God is *pleaſed*

2 Pet. 1. 16.

Ver. 19.

1 Cor. 1. 23.

2 Cor. 2. 16.

1 Cor. 1. 21. *pleased to save them that beleeve.* Listen therefore unto it attentively, practise it faithfully, and despise not the message, respecting the meanesse of the messenger, though it be the idle humour of too many to distaste the word preached, because they dis-esteeme the preacher; but know, that God is pleased by *earthen vessels* to magnifie his mercy: and let the other also know, that *whosoever despiseth* us, *despiseth him that sent* us. If a malefactour, adjudged by the law to die, should refuse a gracious pardon, because his enemy brought it, all would condemne him of impudency, and (so dying) censure him guilty of his own perishing: But this by the way. Return wee to the observation of the benefit which wee receive by the Scriptures.

2 Cor. 4. 7. Luk. 10. 16.

The Lord telleth the Jewes, and in them us, that hee had *taught* them *statutes and judgements. Keep them therefore, and doe them* (saith hee;) *for this is your wisdome and understanding in the sight of the nations, who shall say, Surely, this great nation is a wise and understanding people.*

Deut. 4. 5, 6.

And as daily meditation in the Scriptures brings you neerer unto God, so by its illuminating vertue it renders you more heavenly-minded towards God: Pray then as Saint *Paul* adviseth you, *That* ὁ λόγος τοῦ Χριστοῦ ἐνοικείτω ἐν ὑμῖν πλουσίως ἐν πάσῃ σοφίᾳ, *the word of Christ may dwell richly in you in all wisdome and spirituall understanding*, and not be onely at your fingers ends, nor in your mouthes onely for discourse sake, nor yet in your hearts only, like a guest or tenant, which stayeth for a time, and then is gone; but that it may be like a king, dwelling,

Col. 3. 16.

dwelling, ruling, and reigning there, as in its proper ſeat, by the power of his Spirit; even that word which ſo lively ſetteth forth to you him whom *Abraham* fore-ſaw, whom *Jacob* propheſied of, whom *Iſaiah* calleth *Immanuel*; *Jeremiah*, *The branch of righteouſneſſe*; and *Malachie*, *The Sun of righteouſneſſe*, that comes *with healing in his wings*: that that morning-ſtarre may ſhine in your heart which was typified in the old law, but exhibited in the new; ſo that what was foretold in the one, is manifeſted in the other: him (I ſay) that you may ſee in the light of the Scriptures by the eye of faith: *ſearch* them then, *for they teſtifie of* him; hee through them, as through windowes, looketh upon you: With *Timothy* know them from your youth, practiſe them in your riper yeers, and let them be your ſtudie in your old age; ſo ſhall you diſcerne ſo much of him, even in this life, through theſe grates, as ſhall even raviſh your ſoules with deſire of a fuller fruition of him hereafter.

John 8.56.
Gen.49.
Iſa.7.14.
Jer.33.15.
Mal.4.2.

And, as God manifeſteth himſelfe to you in his word, ſo alſo in the bleſſed Sacraments: And firſt, in the Sacrament of Baptiſme, when beleevers are regenerate and born anew of water and the holy Ghoſt, when they are received into the Ark of Chriſts Church, and made lively members of his myſticall body, by remiſſion of their ſinnes, and beſtowing on them his holy Spirit, by means whereof they receive ſuch bleſſings from God, as make them to live in him by grace in this life, and aſſure them that they ſhall reigne with him in glory eternally hereafter. Secondly, but moſt cleerly of all, in the Sacrament of the Lords

Qui fidei ore panem hunc manducant, ei tanquam membra uniantur, Tilen. de Cœn. Dom. Theſ. 21.

Lords Supper, wherein hee giveth them his fleſh to be their meat, and his bloud to be their drink, imparting to them that heavenly hidden Manna, which they take by the hand, and eat by the mouth of faith. Every true ſpouſe of Chriſt in this ſeeth his ſuper-abundant love, in that hee was pleaſed to vaile his glorious Divinitie with the mantle of our infirme mortalitie, that ſo he might more eaſily make himſelfe known unto us. For as hee is God co-equall with his Father, hee is inviſible; but as hee in great humility aſſumed our nature (*per operationem* Θεάνθρωπον) by making himſelf in forme of a ſervant, who was Lord of all, (for hee did onely (*majeſtatem ſeponere, non deponere*) for a while lay aſide his majeſty, not quite diſrobe himſelfe of it) hee was viſible amongſt men, hee was converſant with men, hee did eate, drink, ſleep, talk, and at laſt ſuffered death by men; every way hee did communicate himſelfe unto men, making the faithfull one with him by ſpirituall union and conjunction. Hence is that ſaying, *Paries eſt verbi incarnati humanitas, per quam ſtans, quaſi per feneſtras proſpicit in Eccleſiam & fideles, unde & nos aſpicimus Deitatem per humanitatem.* Theſe are the windows through which Chriſt, manifeſting himſelfe, reveales himſelfe unto us, and in them declaring the ſecret will and work of God concerning our redemption and ſalvation; whereof, except he were perfect God, hee could have no knowledge: for none, being meer and onely man, could ever have ſearched out that bottomleſſe abyſſe, nor ever have found out ſo intricate a myſtery.

Cornel. à Lap.

By the book of Conſcience.

Laſtly, God maketh himſelfe knowne unto man

man by the book of Conſcience: for there is none ſo atheiſticall, but the terrours of his Conſcience will make him acknowledge a Deity.

Conſcience is a practicall ſyllogiſme condemning man for the breach of Gods law; the Major whereof is the letter of the law, *Curſed is every man that continueth not in all things which are written in the book of the law to doe them:* The Minor is the accuſing of Conſcience, *But I have broken the law:* Hence the Concluſion neceſſarily muſt follow, *Therefore I am accurſed.* Sometimes it is put for the ſpirit or ſoule of a man, and ſometimes for the faculties of the ſoule; ſo wee reade, that the law of God is written in our hearts, our *conſciences either accuſing or excuſing:* which muſt be underſtood *(in intellectu noſtro)* in the underſtanding facultie of the ſoule; and in this ſenſe, the majeſtie and power of God ſhineth even to the conſciences of the heathen and infidels: *Non omnis Numinis ſenſu carent, qui in ſylvis oberrantes, ferinam agunt vitam:* Even they who live like ſavage beaſts in woods, are not altogether void and ſenſeleſſe of a ſupreme power: and whence is this but from the inward curb of conſcience?

Conſcientia eſt ſyllogiſmus practicus ex lege, Urſin.

Rom. 2. 15.

Tilen.

Yet more eſpecially and cleerly God is manifeſted to the conſciences of men theſe two wayes:

1. By the miniſtery of the word, by which hee powerfully worketh on their conſciences.

2. By the inward checks of conſcience after ſin committed, both in the godly, and alſo in the wicked.

Firſt, by the miniſtery of the word; and this is four wayes:

1. By opening that which was before lock'd up: The cloſets of mens hearts are lock'd up by ſin and ignorance, ſo that they cannot rightly conceive of God as they ought, untill hee who hath
Revel. 3 7. *the key of David* be pleaſed to open them by the miniſtery of the word: the heart of man naturally being like unto a ſpring-lock, which ſhutteth of its own accord, but cannot be opened without a key.
Acts 16.14. Thus God is ſaid to open the heart of *Lydia*, when
Verſ. 31. ſhee heard the word of God from the mouth of *Paul*, and by the ſame means to convert the Jayler and his houſhold; ſo alſo God opened the
Acts 2. hearts of three thouſand at *Peters* preaching. God hath committed the keyes of his kingdom unto the
Matth. 16. 19. Miniſters of his Goſpel, whereby he enables them to ſpeak unto his people; yet, *Spiritus ſanctus eſt, qui verbi præconio hominum mentes illuminat, qui aures perforat, & qui corda aperit, ut Scripturæ tanquam divinæ firmiter aſſentiantur.*

2. By ſoftning that which before was hard:
* Ezek. 11.19. The heart of man naturally is * flinty, God only
Job 23.16. (ſaith *Job*) can ſoften it; and this God worketh
2 King. 22.19. by his word. Thus, when *Joſiah* heard the judgements of God threatned againſt the Jews, he grew tender-hearted: O that the word of God might work the like effect on us, even now, when not only his threatnings are denounced, but his hand is alſo heavie upon us! But, alas! we have too many
Zech. 7. 11, 12. that *refuſe to hearken*, that *pull away the ſhoulder, and ſtop the eare, that they might not heare: Yea, they make their hearts as an adamant ſtone, leſt they ſhould hear the law, and the words which the Lord of hoſts hath ſent in his Spirit by the former Prophets; there-*

fore

fore hath there come great wrath from the Lord of hoſts.

3. God revealeth himſelfe to man by the miniſtery of the word in convincing the conſcience for ſinne, which was before as it were ſeared up: Thus dealt hee with Ephraim, *After Ephraim was inſtructed, hee ſmote upon his thigh, hee was aſhamed, and even confounded, becauſe hee did bear the reproach of his youth.* Thus *Agrippa* could not but be convicted in conſcience of the Deitie of Chriſt by the preaching of *Paul*, when hee ſaid, *Almoſt thou perſwadeſt me to be a Chriſtian:* ſuch a victorious grace of wiſdome hath the holy Ghoſt infuſed into the miniſtery of the word. *Felix* alſo could not but be convicted in his conſcience of the dreadfull juſtice of God, when hee *trembled*, hearing *Pauls* diſcourſe concerning the torments of hell, *and judgement to come:* Happy had it been for them both, if they had fully aſſented to the power of his preaching. *Tanta eſt Scripturæ vis, ut etiam hoſtibus ſuis verum teſtimonium exprimat, & in tenebrionum latibula fulgorem aliquem immittat; nimirum ut liquidò conſtet, internam eſſe hujus lucis proprietatem, ex ſe, & per ſe exiſtere:* Such is the power of the Scripture, that it gives evident teſtimony of its truth, even to its very enemies, and ſends forth its beams of light into the ſecrets of the craftieſt plotters, that it may manifeſtly appear, that it is the propertie of the Scriptures to work inwardly on the conſcience, by ſhining of it ſelf, and in it ſelf.

Jer. 31. 19.

Acts 26. 28.

Acts 24. 25.

Tilen.

4. By the miniſtery of the word God *purgeth the conſcience from dead works, to ſerve the living God:* The word doth metamorphoſe a man, and makes him

him to be other then what hee was before: thus
Acts 24.16. *Paul*, after that he was converted, exerciſed himſelf *to have a conſcience void of offence both towards God, and towards man.* At firſt *Paul* thought to have domineered over the poor Chriſtians at Damaſcus, but after he had ſeen the Lord Chriſt in the midſt of that glorious light, which exceeded the light of the Sun, hee was content to ſit (as it were) at the
Lupus hic Benjamin ovi caput ſubmiſit, Hieron. Epiſt. 3. Note. feet of *Ananias*, and be inſtructed by him. Now, if hee that was ſuch an eminent Apoſtle, yea, who heard Chriſt himſelfe from heaven, muſt receive inſtruction from another; how dare any man deſpiſe even the meaneſt of Gods Miniſters? Nor
Aug. de Doctr. Chriſt. proleg. was this converſion of the Apoſtle without ſome ſpeciall ſignification; for hereby is ſhewed, that they which are truely converted, are alſo ſpiritually inlightned: they are made blinde to worldly things, and the eyes of their mindes are onely taken up with the beholding of things heavenly;
1 Tim. 3.9. and the bent of their affections is, *to hold the myſtery of faith in a pure conſcience.* To conclude this point; Happy is hee, who when God ſpeaketh to his conſcience by the miniſtery of the word, (whether it be for peace, or for warre) receiveth it with
1 Sam. 25.32. an honeſt and good heart, and is ready to ſay as once *David* did to *Abigail*, when ſhe met him, *Bleſſed be the Lord God of Iſrael, which hath ſent thee this day to meet mee, and bleſſed be thine advice:* ſo they, Bleſſed be the Lord, who hath ſent thee this day to ſpeak home to my conſcience, and bleſſed be thine inſtructions, which make mee to look back to him from whom I was, like a prodigall, eſtrayed. Thus much concerning Gods manifeſting himſelf

himſelfe to the conſcience by the miniſtery of the word.

Secondly, God manifeſteth himſelf to man by the checks of conſcience after ſin committed; and thus bothto the godly, and to the wicked.

Firſt, to the godly: What was it that made *Adam* hide himſelf *from the preſence of God*, but the check of his conſcience for the guilt of his ſin in eating the forbidden fruit? The check of conſcience is called the ſmiting of the heart; ſo we reade, that when David had cut off the skirt of *Sauls* garment, *his heart ſmote him*; that is, his conſcience checkt him: The like ſmiting *David* had after his numbring of the people. And to this end doth God reprove man by the check of his own conſcience, even to awaken him from ſin, leſt hee ſleep the ſleep unto death. The Prophet complains, that *there* was *no reſt in* his *bones by reaſon of* his *ſins*: untill his heart was purged from ſin, hee could feel no reſt within his ſoule; for conſcience is a part of the underſtanding, determining all actions either with or againſt; it either accuſeth man for good omitted, or evill committed, or elſe excuſeth him, in aſſurance that his perſon is accepted as righteous before God.

Gen. 3. 8.

1 Sam. 24. 5.

2 Sam. 24. 10.

Pſal. 32. 3.

Secondly, to the wicked: For there is none ſo notoriouſly wicked in committing any villany, but hee hath ſometimes a ſting wounding his conſcience, and telling him of a ſupreme and juſt revenger; ſometimes his heart ſmites him, and humbles him, though but for a time; and though not for effectuall converſion, yet ſome gripings there are, ſuch as *Cain*, *Ahab*, *Belſhazzar*, and *Herod* had: theſe

theſe (I ſay) laſted but for a time; for the Preacher obſerveth, that *becauſe ſentence againſt an evill work is not executed ſpeedily, therefore the hearts of the ſons of men is fully ſet in them to doe evill:* Yet in all, both in good and bad, Conſcience will doe her duty; for ſhee is like the poiſe of a clock, which, being wound up, ſets all the wheeles a going: even ſo Conſcience, being wound up by the hand of Gods juſtice, ſets all the members on work, makes the tongue confeſſe, the eyes weep, the heart throb, the knees ſmite one againſt another, the fiſt ſtrikes upon the breſt, no part but acts its part. And now (Beloved) judge, when the conſcience of a man findes that ſhee hath to deale with an angry God, one that *writes* (as *Job* complaines) *bitter things againſt* her, and that ſhee knowes not where to betake her ſelfe (for to *flee from* his *preſence* ſhee cannot) how ſhee is perplexed: eſpecially, if ſhe cannot feele God reconciled unto her, and herſelf unto God. No marvell that *David mourned through the diſquietneſſe of* his *heart*, ſaying to God, *Thou hiddeſt thy face, and I was troubled.* To a deep ſenſe of miſery was *Peter* brought after hee had denyed his Lord, and forſwore his Chriſt, till his Maſter, looking back upon him, brought to his remembrance his by-paſt ſin; then *went he out, and wept bitterly.* And to ſuch a ſenſe of reſtleſneſſe was *Judas* brought after hee had betrayed his Maſter, though hee found not the like comfort as the others did: On ſome, the horrour of conſcience works repentance unto ſalvation; whereas it drives others to the gulfe of deſpaire.

Eccleſ.8.11.

Job 13.26.

Pſal.139.7.

Pſal.30.7.

Matth.26.75.

Matt.27.3,4,5.

Certes, it was not without divine providence, that

that the very heathen termed the terrours of a wicked conſcience ἐελυὺς, the ſearcher out, and puniſher of ſin; ſometimes called *Furiæ*, the furies of hell, or worm of conſcience; ſometimes alſo called *Intemperiæ*, the tortures of the minde; and ſometimes (*per ἀντίφρασιν*) *Eumenides*, the daughter of *Acheron* and *Nox*, that is, Hell and Darkneſſe; hereby inſinuating the wofull bitterneſſe, and extreme horrour wherewith the wicked are perplexed: And if the heathen ſtiled them by ſuch horrid termes, how ſhould we dread to harbour in us ſuch ſnakes?

Quòd minimè ſint benignæ.

And our Saviour tels us of an unquenchable fire, ſo alſo of a never-dying worm: ſuch a worm there is of conſcience; and it is ſo called, becauſe, as a worme lyeth eating and gnawing that wood in which ſhee abideth: ſo the worm of conſcience, lying within us, gripeth and tormenteth us, by bringing to our memories all the cauſes of preſent and future calamities; as our wilfull negligences whereby wee loſt our firſt enjoyed felicities, at every of which conſiderations ſhe giveth us a deadly griping; as alſo all our occaſions offered to eſcape thoſe miſeries in which wee are now plunged; adde to theſe all thoſe opportunities for redeeming that glory which we have now hazzarded; as alſo how ungraciouſly wee have quenched the good motions of Gods holy Spirit, by which wee might have been reclaimed: adde further, how vain thoſe worldly trifles are, which we have too eagerly followed; and laſtly, how wee our ſelves are become worldly fooles, and others ſpiritually wiſe, whereas we dream'd otherwiſe.

From

From whence wee may obſerve, that *A ſecure ſinner is an enemy unto himſelfe*; for if there be no fulneſſe of joy but in the preſence of God, then certes, in a wofull condition are they, who, wallowing in their ſins againſt the curb of conſcience, deprive themſelves of this happineſſe.

Thus you ſee that an accuſing conſcience manifeſteth a Deity, and that the law of God is written in the hearts of men. You ſee alſo that both good and bad have ſometimes theſe checks of conſcience, which, like that voice mentioned by the Prophet *Iſaiah*, calleth to them, ſaying, *This is the way, walk in it, when they turn to the right hand, or when they turn to the left*; pointing out another way then what they formerly trod awry in: to which voice of conſcience, if men will liſten and obey, then ſhall it goe well with them; for they ſhall not onely know that there is a God, but they ſhall in ſome meaſure ſee him, and be acquainted with him: but if they ſhall harden their hearts, and labour to *quench the good ſpirit of God*, which at that time knocks at the door of their hearts, and ſeeks admiſſion for their ſalvation, then are they guilty of their own damnation.

Rom. 2. 15.

Iſa. 3. 21.

1 Theſſ. 5. 19.

Revel. 3. 20.

Wouldeſt thou, O man, then know whether thou art a childe of God, or not? know then that there is a conſcience,

Firſt, Good, yet not quiet; and this is in the godly, when they are reſtleſſe in themſelves for ſins as yet unrepented of: Thus was it with that kingly Prophet *David* after his committing of murther and adultery; how doth hee, in perplexitie of his ſoul, being awakened by the Prophet *Nathan*, cry

cry out, that God would, *according to the multitude of* his *tender mercies, blot out* his *tranſgreſſions*, &c. So alſo when God had laid his hand heavie upon him, how doth hee mourn? *There is no ſoundneſſe in my fleſh becauſe of thine anger, neither is there any peace in my bones by reaſon of my ſin: For mine iniquities are gone over mine head; as an heavie burden, they are too heavie for mee.* The ſickneſſe of his body put him in minde of the ſin of his ſoule; that which hee did endure, did put him in minde of what hee did deſerve, which galled his conſcience with the remembrance of his particular ſlips and failings, both by omiſſion and commiſſion. Pſal.51.1. Pſal.38.3,4.

Secondly, There is a conſcience quiet, yet not good; and this is in the wicked: as namely, when after ſin committed, their hearts remain ſtill obdurate, cauterized, ſenſeleſſe: they ſleep ſo ſoundly in ſin, that they never feele the ſting of conſcience wounding them; they are ſo delighted in ſin, that they never regard when they ſin, nor how they ſin, nor againſt whom they ſin, nor before whom they ſin: *The ſhew of their countenance doth teſtifie againſt them, they declare their ſin as Sodom, they hide it not; therefore wo to their ſouls, for they have rewarded evill unto themſelves.* S. *Paul* excellently decypheretheth them; *They have their underſtanding darkned, being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſſe of their heart: Who being paſt feeling, have given themſelves over unto laſciviouſneſſe, to work all uncleanneſſe with greedineſſe.* Iſa.3.9. Eph.4.18,19.

Thirdly, There is a conſcience both good, and quiet; and this is proper onely to the elect: name-

ly, when God ſpeaks peace to their ſoules, by aſſuring them of the free pardon of all their ſinnes, and the Spirit of God teſtifies to their ſpirits, that they are the ſonnes of God, and ſhall be made partakers of life everlaſting in the heavenly Canaan.

Fourthly, There is a conſcience neither good, nor quiet; and this accompanieth onely the reprobate: namely, when through ſenſe of ſin, horrour of conſcience, and Gods wrathfull, yet juſt indignation, ſuch a dreadfull trembling ſeizeth on them, that they know not where to betake themſelves. From this perplexity no incorrigible ſinner can exempt himſelfe; neither Kings, nor great men, nor rich men, nor mighty men, nor bond, nor free men.

Rev. 6. 15. ad finem.

According to theſe obſervations examine thou thy ſelfe, and thou ſhalt eaſily finde whether thou belongeſt to God or not: And if thy conſcience hath wounded thee, ſo that thou canſt without any flattery aſſure thy ſelfe that thou haſt throughly repented thee of all thoſe ſins, which, like *Zecharie's* talent of lead on the mouth of the ephah, preſſed thee even to the pit of hell, and that thou findeſt God to be a reconciled God to thee in the face of his Son; then is thy condition happy, and the brightneſſe of Gods countenance hath ſhined upon thee: otherwiſe, if thou wert never ſenſible of thy ſins, nor haſt yeelded to the checks of conſcience; then is it an evident ſigne, that if ever thou didſt confeſſe thy ſins, yet it was but a meer orall confeſſion, hypocritically performed, and ſo thy condition is moſt miſerable.

Zech. 5. 7, 8.

And

And now (Beloved) conceive within your ſelves what an horrour it is to have an accuſing and tormenting conſcience alwayes purſuing a ſinner; nay, not onely purſuing him, but alwayes harbouring in his breſt, like an *Erynnis, quæ indagatrix eſt graviſſimorum flagitiorum,* which is the Inquiſitor, and hunter out of the groſſeſt crimes, to be his boſome companion, and yet alwayes pleading guiltie, ſo that the ſinner ſhall not know where to repoſe himſelfe for feare; the very ſhaking of a leafe ſhall make him to tremble, and be at his wits end: Such a comrade had that fratricide *Cain,* after hee had ſpilt his brothers bloud, when he ſaid, *Behold, thou haſt driven mee out this day from the face of the earth, and from thy face ſhall I be hid, and I ſhall be a fugitive and a vagabond in the earth: and it ſhall come to paſſe, that every one that findeth mee ſhall ſlay mee.* Gen.4.14.

The ſting of death is ſin, ſaith Saint *Paul*; yea, and the ſting of conſcience is ſin alſo, which ſo overwhelms ſome with an horrible dread, that they *flee when none purſueth.* Pro.28.1. It is the nature of ſin to purſue the ſinner, and *a wounded conſcience who can beare?* Prov.18.4. *Moſes* told the Iſraelites, that they ſhould be ſure, that if they ſinned againſt the Lord, their *ſin* would *finde them out:* and, *Evill purſueth the ſinner,* ſaith *Solomon.* Numb.32.23. Pro.13.21.

Now, although God ſpeaketh thus to the conſcience of the wicked; yea, although the ſting of conſcience doth (as it were) make their *ears to tingle,* as the Lord ſpeaks: although it awakens them by ſounding an alarm of Gods judgements in their ears, yet *veternum excutere nolunt:* they will 1 Sam.3.11. 2 King.21.12.

not be rouſed from their ſottiſhneſſe, but, with *Solomons* fool, *A little more ſleep, a little more ſlumber*, a little longer basking in ſin, till at laſt that grim ſergeant Death arreſts them, and layes them in the priſon of the grave, there to remain till the great and generall Aſſizes.

Pro.6. 10.

This evidently appeares, in that they labour to quiet and appeaſe the gnawings of this worm of conſcience, then whoſe bite nothing ſmarts more, then whoſe ſting nothing galls more, and then whoſe torment nothing frets more; and yet they fain would huſh and ſtill it, that it may not affright and appall them. But conſcience will not be corrupted; but as ſhee keeps a true regiſter of all ſins, ſo ſhee gives in a true evidence againſt all ſinnes. Doe the wicked what they can, God hath ſaid that their worm ſhall never die, and that *no peace* ſhall be *to the wicked, but they* ſhall be *like the raging ſea, whoſe waters caſt up mire and dirt.*

Mark 9.44.
Iſa.57.20.

Adde to theſe inward torments of the conſcience, thoſe outward plagues by which God *ſhall vexe them in his ſore diſpleaſure*, and by which at laſt they ſhall be enforced to confeſſe him juſt, whom willingly they would not acknowledge to be at all. Wherefore, Beloved, labour to gain a quiet, yet a tender conſcience, which, as it is a continuall feaſt; ſo it is a moſt delightſome garden to ſolace a mans ſoule in; it is the Exchequer of the King of kings, in which hee keepeth the audit of all his accounts; it is the high Court of the great God, and the habitation of the holy Ghoſt: and think not to beguile conſcience, or to delude Gods all-ſeeing eye; for the one will be an upright witneſſe,

Pſal.2.5.

the

the other a ſevere Judge. I conculde this point with that obſervation of *Tilenus* : *In calamitates magnas incident, qui vel ſubdoli ingenii ſtrophis, Magiſtratûs cognitionem eluſerant; vel virium fiduciâ, perruptis legum clathris, Judicum ſubſellia contempſerant : ad inelu&tabile enim tribunal ſummi Judicis pertrahentur, qui nec fraude eludetur, nec vi ſuperari poterit.*

Thus have I at large declared how God is pleaſed to manifeſt himſelfe to the conſciences of men both by the miniſtery of the word, and alſo by the checks of the ſame. In a word, take as a Corrolary the ſumme of all; God is pleaſed to exhibite himſelfe to all our ſenſes: Thus wee ſee him in the admirable fabrick of the world, and varietie of creatures : Thus wee hear him in his word preached: Thus wee taſte him in the fruits of the earth carnally; but ſpiritually in the bleſſed Sacrament: Thus wee ſmell him in the fragrancy of his graces: And thus wee feel him in the checks of our conſciences; our outward ſenſes being the grates or windowes of our ſoules, nothing being conveyed into the one, but by the other: Wee underſtand nothing, we know nothing, but either the ear, or the eye, or ſome other ſenſe muſt firſt preſent it to the ſoule. As then many windowes yeeld more light into a roome; ſo the more ſenſes there are that preſent a matter to the ſoule, the more cleerly doth the ſoul underſtand it, and conceive it. Theſe (Beloved) are the windowes, grates, and latteſſes thorow which Chriſt looketh upon his Spouſe, the Church: Yet, as followeth in my third Generall,

It

It is but hieroglyphically, enigmatically, obscurely.

The Egyptians used to expresse themselves by mysticall cyphers; and when Almighty God appeared to *Moses*, it was either in *fire*, or else in a *cloud*, in both which, to the eye of *Moses*, it was obscurely: So when the Lord appeared to *Elijah*, it was by a *voice*, which is audible, not visible: When Christ was transfigured upon the Mount, it was in such a brightnesse, that the Apostles could not endure to behold the glory of his Majestie. So that although God is every-where about us, yet such is our dimnesse, wee cannot perceive him: like the servant of *Elisha*, wee are blinde, and see not God neer us, unlesse God in mercy open our eyes, as hee did his. The book of the Creatures, the book of the Scriptures, and the book of Conscience may serve us in some stead; yet are but as dark shadowes, glimeringly setting forth him who is light invisible: They may serve as a candle in the night; but as when the light of the Sun appeareth, the light of the candle is darkened: so when our vaile of mortality is put away, wee shall see God more perfectly.

Exod. 3. 6.
Cap. 40. 34.
1 King. 19.
Mark 9 3.
2 Kin. 6. 16, 17.

In the Scriptures we read of a four-fold light.

First, Light is taken properly, as of the Sun, Moon, and Starres, which give light to all creatures upon the earth: to this end they were created.

Gen. 1. 14, &c.

Secondly, Light is taken figuratively; sometimes for God himselfe, *God is light*: sometimes for Gods countenance; so *David* prayeth God to *lift up the light of* his *countenance upon* him: sometimes

1 John 1. 5.
Psal. 4. 6.

times it is taken for *Chriſt*, for his *Apoſtles*, for true *beleevers*; or it may be taken for the light of Gods Spirit, with which ſome were endued in the dayes of the Apoſtles, for the diſcerning of thoſe who ſpake by the Spirit of God, from thoſe who ſpake by a falſe ſpirit; therefore it was called *the gift of diſcerning of ſpirits*. Luk. 2.32. Matth. 5.14. Epheſ. 5.8. 1 Cor. 12,10.

Thirdly, Light is taken for the light of the Scriptures, leading us to God; *Thy word is a lanthorne to my feet, and a light unto my pathes*: for naturally our underſtandings are darke, onely God in mercy revealeth himſelf unto us by the light of the Scriptures: Hence is it, that wee are adviſed both by that Evangelicall Prophet *Iſaiah*, as alſo that beloved Apoſtle *John*, to *walke in the light of the Lord*. Pſal. 119. 105. Iſa. 2.5. 1 John 1.7.

Fourthly, Light is taken for comfort after the troubleſome ſtormes of affliction: ſo the Prophet *Micah, Rejoyce not againſt mee, O mine enemy: When I fall, I ſhall riſe; when I ſit in darkneſſe, the Lord ſhall be a light unto me.* When *Hamans* plot was defeated, *The Jewes had light and gladneſſe, joy and honour*; and ſaith *David, Light is ſowne for the righteous, and joyfull gladneſſe to them that are true of heart.* Hence is it that the Prophet *Iſaiah* comforteth the Church in the uberity of her children, by the promulgation of the Goſpel; *Ariſe, be enlightned, for thy light cometh, and the glory of the Lord is riſen upon thee.* Micah 7. 8. Eſth. 8.16. Pſal. 97.11. Iſa. 60. 1.

The firſt of theſe lights makes not for our purpoſe, the three later may help us very much. If therefore the Spirit of God ſhineth upon our ſouls, it will clear our underſtandings to diſcerne God in

in the light of the Scriptures; and if wee can see God in the light of the Scriptures, wee shall be sure to attain to the light of saving comfort, because the latter dependeth on the former: Thus the Eunuch, although his devotion led him to read the Scriptures, yet did hee not understand all that hee did read, till the Spirit sent *Philip* to expound it unto him, then went hee away rejoycing. Nor was it (saith *Calvin*) unprofitable for him to exercise his minde in places of Scripture more obscure, because by searching and studying therein, the sense of them, through the assistance of Gods Spirit, is to be attained unto. And by the way, Note the blinde condition of the Romish Laitie, who satisfie themselves with imbracing any doctrines of their Church, without searching the grounds thereof from the Scriptures, taking all upon the trust of others, and being content to goe without examining them by that touchstone.

Act.8.30,&c.

Calvin.

Note.

But, to proceed, Our knowledge of God in this life is in part, that is, is imperfect, as the beholding of a man suddenly passing by, whose back-parts onely wee can look upon: our more fuller knowing God is reserved untill that time, in which we shall be made like unto him: *When wee all, with open face, beholding as in a glasse the glory of the Lord, shall be transformed into the same image, from glory to glory, even as by the Spirit of the Lord.* The brightnesse of this knowledge breaks forth in this life, when of sinners wee are made righteous by justification; but attains not to its perfect heighth till wee are transformed into that image. Thus wee

2 Cor.3.18.

passe

paſſe from the glory of creation, to the glory of juſtification; and from the glory of being the ſons of God, to the glory of being like unto God. Alluding hereunto is that of S. *John*, *Beloved, wee are now the ſons of God, yet it doth not appeare what wee ſhall be: but wee know, that when hee ſhall appear, wee ſhall be like him; for wee ſhall ſee him as hee is.* In this life wee cannot, in the life to come wee ſhall receive the endowments of perfect beatitude, both in ſoule and body. Here wee may onely conceive him with the eyes of our mindes, but then we ſhall perceive him with the eyes of our bodies; *Even with theſe ſame eyes* (ſaith *Job:*) onely wee muſt grant, that corruption muſt firſt put on incorruption, for *Fleſh and bloud cannot inherit the kingdome of God.* Our bodies ſhall not then be earthy, animated onely by a ſoule, and ſeparable from them, as now they are; but ſpirituall, all danger and cauſe of ſeparation being done away by the Spirit of Chriſt quickning us. Nor yet may wee, with *Origen*, ſuppoſe that our bodies ſhall be aëriall, and not conſiſt of fleſh and bones; this repugneth *Jobs* confeſſion: and our Saviours body after his reſurrection was not a ſpirit, *for* that *hath not fleſh and bones*, as his bodie had, which is an aſſurance that our very bodies ſhall riſe again, though not fraile, as now they are; but, as *Auguſtine* ſheweth, they ſhall be ſpirituall; not that the fleſh ſhall be aboliſhed, but ſpirituall, becauſe fully guided by the ſpirit, and vivified to a life, being without all ſuſtenance, never to have end. And reaſon there is, why this our corruption ſhould put on incorruption; for how elſe can

1 John 3.2.

Job 19.26, 27.

1 Cor. 15.50.

Luk. 24.39.

Aug. epiſt. 145. ad Conſent.

1 Pet.5.4. wee enjoy the *incorruptible crowne of glory?*

By conſequence therefore it muſt follow, that whileſt wee are clothed with corruptible clay, *Ex parte tantùm cognoſcimus, modicum ex multo; Wee know but in part*, and alas, leſſe then wee ought; wee are not able to diſcern the pure and perfect viſion of the Deity. Whileſt we live in theſe earthy tabernacles, our primeſt knowledge of God in reſpect of his incomprehenſible Eſſence, is like the knowledge of a childe to a man of riper yeeres, weak and tender; for children have not *ſapientiam ad ſenſum*, knowledge according to diſcretion. The perfecteſt light that wee have of God in this life may well be compared to a kingdom deſcryed by a ſmall land-skip, here a citie, there a caſtle; here a village, there a mountain; here a forreſt, there a river; here beaſts, there men; all which are done with very little touches, to repreſent greater bodies: Even ſo our beſt knowledge of God is clouded and imperfect, and our brighteſt ſpeculation admits of much weakneſſe and imperfection, of many fogs and miſts; yea, our knowledge in Theologie, and Divine myſteries is obſcure, and in part, *quia fide nititur*, becauſe it is built upon faith: now that which reaſon cannot apprehend, faith doth beleeve; *ideoq; ex parte tantùm eſt ſcientia*, our knowledge therefore muſt needs be in part, *faith* being *the evidence of things not ſeen: Wee*

1 Cor.13.12. *ſee* (ſaith the Apoſtle) *ſed per ſpeculum, as through a glaſſe, darkly*; our knowledge at the beſt being like dim-ſighted eyes, which ſee ſomewhat indeed of God through the glaſſe of the creatures, and Scriptures; or at the moſt, by ſimilitudes and figures, by

by which God exhibiteth himſelfe to ſuch as are moſt in favour with him, as to the Apoſtle *Paul*, when hee was taken up into the third heaven; and to S. *Iohn*, in Patmos in the Spirit. 2 Cor. 12. 2.

Object. But ſome may object, and ſay, *If wee ſee God thorow a glaſſe, then wee ſee him cleerly:* Speculum enim non rei imaginem, ſed rem ipſam oculis exhibet; *A glaſſe doth not ſet forth to us the image of the thing, but the thing it ſelfe.*

Sol. True, a glaſſe doth demonſtrate the thing it ſelfe to the eye; yet ſo, that ſtill it is *per radium non directum, ſed reflexum*, by a ray or beam not direct, but reflexed; and therefore not properly, clearly, and diſtinctly; but at a diſtance, obſcurely and confuſedly: and ſuch is our knowledge of God and divine myſteries in this mortall life, δι' ἐσόπτρε, as through a glaſſe darkly, *per ſpeculare*, as through ſpectacles, which, you know, make things legible and viſible which before were not, and that, *per medium obſcurum, & ſimilitudinem umbroſam*; or, as the Apoſtle, ἐν αἰνίγμαλι, *in a riddle*; or, as in my Text, *per cancellos, per tranſennam*, as thorow grates or latteſſes, which is a Metaphoricall ſpeech borrowed from merchants, or tradeſ-men, *qui per cancellos vimineos expandunt mercaturas*, who thorow grates or latteſſes expoſe their wares for ſale, and to be viewed by ſuch as paſſe along, *non propè, ſed procul; non diſtinctè, ſed confuſo modo:* not nigh at hand, but at a diſtance; not diſtinctly, but confuſedly. And thus Almighty God manifeſteth himſelfe to us in this life, not really and fully apparent, but as from behind a wall, as thorow grates or latteſſes.

And yet not altogether ſo obſcurely, as that no knowledge can be had of him, but that a true Chriſtian, by the eye of unblemiſhed faith, may be aſſured that there he ſtands; for, ſaith his Spouſe, *Behold, hee ſtandeth behind our wall:* which is the fourth Generall of the Text.

Behold, hee ſtandeth behinde our wall, hee looketh forth, &c.

By the way (I pray) obſerve, that this word [*behold*] is not to be underſtood in this place as a note of attention, but of demonſtration, *quaſi Eccleſia digito monſtravit, quem corde dilexit*; as if his Spouſe pointed him out with her finger, whom ſhe loved in her heart: *Behold, he ſtandeth,* &c.

Queſt. *But how is his Spouſe aſſured of his voice and preſence?*

Reſol. *Per viſibilia inviſibilem:* by things viſible and audible, ſhee is aſcertained that it is onely hee; for ſhee is aſſured, that it is his *voice that knocketh,* and calleth to her to open unto him; ſhe is aſſured that ſhee ſeeth him in the variety and beauty of the creatures; ſhee is aſſured that ſhee heareth him in the book of the Scriptures; ſhee is aſſured that ſhee feeleth him in the checks of her conſcience; ſhee is aſſured that ſhee ſmelleth him in the fragrancy of his graces; and ſhee is aſſured that ſhee taſteth him in the ſweetneſſe of his word, which the Apoſtle *Peter* calleth *ſincere milk:* and the Apoſtle *Paul, the good word of God.* Theſe are the windows thorow which God ſhineth inwardly upon her ſoul: *Hæc quaſi ſpeculum Creatorem ſuum repræſentant*; God through theſe manifeſteth himſelfe ſo farre unto her, as ſhee is able to apprehend him

Cant. 5. 2.

Cant. 5. 13.

1 Pet. 2. 2, 3.
Heb. 6. 4.

him in them and by them. *Ex effectibus Dei demonſtrari poteſt Deum eſſe, licèt per eos effectus non poſſimus eum perfectè cognoſcere ſecundùm ſuam Eſſentiam*; By the works of God it is evident that there is a God, although even by thoſe works wee cannot perfectly diſcern his Eſſence. Yet τὶ τὸ γνωστὸν τῦ Θεῦ φυσικῶς, what may be known of God by the light of nature, is manifeſted in the creature; as that there is a God, that there is but one God, that hee is Eternall, Omnipotent, the ſole Creator of heaven and earth, and all therein; that hee is moſt holy, moſt wiſe, and moſt juſt, the rewarder of the godly, and the puniſher of the wicked: But yet this light of nature is not of it ſelfe ſufficient, unleſſe it be holpen by a ſupernaturall light: For, *Non potuerint Gentiles per ſolum naturæ lumen unum agnoſcere ſolum eſſe Deum*: the Heathen by the dim light of nature were not able to know that this God is but One. *Aquin.*

To thoſe therefore, whom the holy Spirit maketh to diſcern God, the ſame Spirit conferreth the ſpirit of wiſdome and ſanctified knowledge, by means whereof they doe ſee God: Hence that ſpeech of Chriſt, *Hee that ſeeth mee, ſeeth my Father alſo*; ſcil. *opere Spiritûs ſancti*, namely, by the work of the holy Ghoſt. On the contrary, they, the eyes of whoſe ſoules the holy Ghoſt hath not enlightned with the ſaving beams of divine truth, can never ſee or know the Father in the Son. John 14.9.

As then none is ſaid to touch Chriſt, when the multitude thronged him, ſave onely ſhee who had the bloudy iſſue; ſo none is properly ſaid to ſee Chriſt, ſave onely ſuch, in whom the holy Ghoſt hath Mar. 5.30,31.

hath wrought faith to beleeve him and his word, for it is impoſſible without faith (which is the eye of the ſoule) either to ſee him, or know him; and according to each mans faith, ſo ſhall it be unto him.

For we muſt know, that there is a twofold ſight,

1. Of the body.
2. Of the minde.

1. The eye of the body cannot ſee God, for he is inviſible, his Eſſence is ſpirituall; and if a man cannot ſee his own ſpirit, much leſſe can hee ſee God, *who is the Father of ſpirits.* Now if it be objected, that *Moſes* and *Abraham* ſaw God. I anſwer, that they ſaw not his ſubſtance, hee only appeared in ſimilitudes, by which hee teſtified his preſence. But *Job* ſaith, *In my fleſh I ſhall ſee God, and mine owne eyes ſhall behold him. Anſw.* By God in that place is meant the ſecond perſon of the Trinity, who being God, was incarnate, and ſo God may be ſeen in Chriſt. But *Paul* ſaith, that *we ſhall ſee God face to face. Anſw.* God hath not members as we have; but this is ſpoken *per* ἀνθρωποπαθείαν, according to our humane capacitie; and the meaning is, that we ſhall have ſuch a full knowledge of God, as wee have of him whom wee do ſee face to face. But ſhall our eyes ſerve us for no uſe in heaven? *Anſ.* Yes: with them wee ſhall behold the glorious Saints, and Chriſt our Judge and Redeemer, glorified in his humane nature, whom to behold yeelds unconceivable comfort.

Heb. 12.9.
Exod. 33.11.
Gen. 17.1.
Job. 9.26.
1 Cor. 13.12.
Acts 3.13.

2. The ſecond is the ſight of the minde, which in this life is imperfect, and only ſeeth God in his works and word, &c. by which wee may gather the

the great love of God towards us, in exhibiting himſelfe ſo farre: but that perfect ſight which the minde ſhall then have of God, is reſerved till hereafter, when ſeeing him, wee ſhall be transformed into his image.

This ſight of the minde which properly is called the ſoule, is twofold:

Firſt, Simple; as when a man ſees a thing abſolutely, and as it is in it ſelfe: thus God cannot be ſeen, by reaſon of his Immenſity, filling all places.

Secondly, Comprehenſive; namely, when a man ſeeth God ſo farre forth as hee is capable of the knowledge of him: and in this ſenſe wee ſhall ſee God perfectly in the world to come, and be filled with the fruition of his preſence, as a veſſell may be filled with the water of the ſea, though it hold not all the water of the ſea.

In this comprehenſive manner, as the Spouſe of Chriſt is ſure that ſhee ſeeth him, ſo is ſhee ſure alſo that ſhee heareth him; for, ſaith ſhee, in the verſe preceding the Text, *Behold, the voice of my Beloved:* ſhee was a partaker of the firſt reſurrection, and ſo heard his voice, which enlivened her ſoule; and ſhee was ſure that it was his voice indeed, and not a ſtrangers, their often mutuall conference had given her an exact knowledge thereof: As then the true Spouſe of Chriſt can onely rightly diſcern Chriſts voice; ſo, whoſoever hath not plighted his faith to him, knowes it not from the voice of a ſtranger, and ſo may ſoon be deluded, as may appeare by *Ahab*, giving credit to the *lying ſpirit* in the mouthes of his falſe prophets.

John 4.25.

1 King. 22.22.

Object.

Matth.11.27.

Object. But ſome may object that ſaying of Chriſt, *No man knoweth the Son, but the Father: neither knoweth any man the Father, ſave the Son, and hee to whomſoever the Son will reveal him.*

Sol. The words are to be underſtood comparatively; that is, as the knowledge of the Son is originally in God the Father, and it is by the Fathers revealing of the Son, that any come to know the Son, that is, to beleeve in his Name: ſo the knowledge of the Father is originally in the Son, and it muſt be by the Sonnes revealing of the Father, that any can come to know him. Excellently therefore ſaith *Chryſoſtome*, None know the Father with that knowledge with which the Son knoweth him, that is, fully to obey him and in all things perfectly to conforme to his will, which is knowledge unto ſalvation. Of this perfection of knowledge, which is ſolely in Chriſt, the beſt of Gods children come ſhort in this life: 'Tis true, they know him, and ſee him, but here it is weakly and imperfectly, as from behinde a wall. Or thus: As by ſeeing a piece of coine, a man may know whoſe coine it is by the image and ſuperſcription engraven thereon; ſo the Spouſe of Chriſt knoweth whoſe image is engraven in the heavens, and who that is that ſhewes himſelfe in the windowes of the Scriptures, and in the grates of Conſcience. Or thus: As by ſeeing a picture, a man may know whom it repreſents, eſpecially if there hath been any former acquaintance; ſo the Church (which is Chriſts Spouſe) ſeeing the face of God in the light of the Scriptures, and the beauty of the Creatures, exactly knowes whoſe it is:

Chryſoſt.

is. So that, unleſſe our faith be turned into infidelity, and the light of our underſtanding into the darkneſſe of ignorance, wee cannot but ſee him who ſanctifies his Church, who ſoftens our hearts, who quickens us by his Spirit, and who enlighteneth our ſoules by driving away the foggy miſts of our naturall blindneſſe.

And here, give me leave to make a little digreſſion, and, I hope, not altogether impertinent. *Behold, hee ſtandeth behinde our wall:* Some by *wall* would underſtand mans incredulity, as having reference to that of the Prophet *Iſaiah, Your iniquities have ſeparated twixt you and your God, and your ſins have hid his face from you.* Others underſtand that *thick cloud* which was between God and the Iſraelites at the giving of the Law, *ex qua procedebant coruſcationes, adeo ut Iſraelitici tremuêre*, out of which went fearfull lightnings, which made the Iſraelites to tremble. Others, the ceremoniall Law, which was afterwards abrogated, when *the partition wall* was *broken down.* Others, the Prophets, who myſtically ſet forth Chriſt to come. Others, the humanity of Chriſt; ſo ſaith S. *John*, ὁ Λόγος σὰρξ ἐγένετο, *The Word was made fleſh*; O bleſſed ſalve to clear our ſight! Take wee all, or either of theſe, and they ſet forth the love of him who is, or at leaſt ſhould be, the joy of our hearts, and the deſire of our eyes. Nor may it be thought vain-glorious preſumption if I interpoſe mine opinion: By *wall* therefore I underſtand protection and ſafety wrought by a prudent and faithfull Magiſtracie, ſuch Magiſtrates being as walls and bulwarks to preſerve a people from ruine and deſolation, inten-

Cornel. à Lap.

Iſa. 59. 2.

Exod. 19. 16.

Eph. 2. 14.

John 1. 14.

Auguſt. in Joh. tract. 2.

2 Sam.17. Eſth.3. Amos 7.10. ded by the ſubtill plots of cunning *Ahithophels*, bloud-thirſty *Hamans*, and idolatrous *Amaziah's*. And if wee take it in this ſenſe, wee cannot but acknowledge, that God hath ſtood for our good behinde our wall, in that hee hath made our vigilant Patriots to be to us as *David* and his ſervants were

1 Sam 25.16. to *Nabal* and his ſervants, *a wall both by night and*

Jer.15.19. *by day:* And becauſe they have laboured to *take forth the precious from the vile*, therefore hath the

Ver.20. Lord made them unto his Church as *a fenced braſen wall.* What although men fight againſt them, yet they ſhall not prevail: for God, by the mouth of his Prophet *Jeremiah*, hath promiſed, that hee

Jer.15.19,20, 21. will be *with* them, *to ſave* them, *and deliver* them: yea, hee *will deliver* them *out of the hand of the wicked, and redeem* them *out of the hand of the terrible.* So

Iſa.26.1,2. that wee may well ſing that ſong of *Iſaiah*, *Wee have a ſtrong citie, ſalvation will the Lord appoint for walls and bulwarks. Open yee the gates, that the righteous nation which keepeth the truth may enter in.* Yea, wee may juſtly ſay, that the Lord hath been both

Zech.2.5. to them and us *a wall of fire round about*, and will be *the glory in the midſt of* his people.

And now I come to the fifth or laſt Generall of my Text; namely, that the Spouſe of Chriſt, being aſſured that thus ſhe doth ſee him, may rejoice with comfort, and be raviſhed with deſire of a greater union and communion with him.

This doth conſummate whatſoever tends to the perfection of happineſſe: In it wee are to obſerve two things;

1. That to ſee God yeelds comfort to the godly in this life.

2. That

2. That to be made one with God crowns all with eternall felicitie.

Firſt, That to ſee God yeelds comfort to the godly, not to the divels and reprobate; for their ſight ſhall be their ſorrow: they ſhall indeed ſee him, not as their Saviour, but as their Judge, to ſentence them to eternall puniſhment: *Every eye ſhall ſee him, they alſo which pierced him*; but yet, as it followeth, they *ſhall waile becauſe of him*: their ſight ſhall rather afright them, then any way miniſter the leaſt crum of comfort to them. Rev. 1. 7.

1. That therefore wee may ſee God with comfort, Mark we what Chriſt teacheth; wee muſt be *pure in heart*: Now hee is ſaid thus to be pure, whoſe heart mindeth not unchaſte things; ſo *Chryſoſtome*. Or he is ſaid to be pure, whoſe heart is alwayes free from malice, and continually addicted to temperance; ſo the ſame Father. *Calvin* ſtileth that heart pure, which is not crafty or deceitfull. *Perkins* calleth that heart pure, which is firſt truely humble in ſenſe of ſins paſt, reſolving ever after to live more holily, and not to ſin againſt God any longer wilfully: Secondly, which teſtifieth this humilitie, by labouring exact obedience to the will of God; for a pure heart, and a wicked converſation cannot ſtand together. A reſolution therefore not to ſin, is an evident mark of a ſanctified ſoule, and of a pure heart, which ſhall ſee God. Matth. 5. 8. *Chryſ. Hom.* 15. *Calvin.* *Perkins.*

2. That wee may ſee God with comfort, wee muſt endeavour to draw neer God now in this time of grace; for the neerer wee are thus to him, the cleerer wee ſhall diſcern him: which that wee

Pſal.16.8. may doe, wee muſt ſet God alwayes before our eyes; and remember, that whatſoever wee think, ſpeak, or doe, or whereſoever wee are, we alwaies are in his ſight; *Walk* we therefore *before* God, *and be* wee *perfect* was Gods precept to *Abraham.* O that all called to eminent places would remember this!

Gen.17.1.

3. That we may ſee God with comfort, uſe we the means ordained by God; that is, frequent wee his houſe; there God manifeſteth his preſence moſt gloriouſly. It was *Davids* prayer to God, that hee might not be debarred the beholding of *the beauty of the Lord* in his houſe, and *enquiring in his temple.* The like reſpect have wee to his word and ſacraments; for in thoſe hee manifeſteth his beauty as well as in his Sanctuarie: receive wee them as pledges of his love and goodneſſe towards us, and they ſhall be as a ladder, by which we may aſcend to perfect happineſſe.

Pſal.27.4.

4. Remember wee what an horrour it is not to ſee God: now God is ſaid to hide himſelfe from the wicked. As then the ſight of *Davids* face was *the light of Iſrael*; ſo is the ſight of Gods face the light of his choſen, *In his preſence is life, and in his light wee ſhall ſee light*: yea, *In his preſence is fulneſſe of joy, and at his right hand are pleaſures for evermore.* The Queen of Sheba reckoned *Solomons* ſervants happy, becauſe they did ſtand before him, and hear his wiſdome: ſo and much more happy are the children of God, who ſtand before him continually, and ſee his glory. If *Moſes* was happy in that hee ſaw Gods back-parts; or the diſciples of Chriſt, who ſaw his glory in his transfiguration: O,

2 Sam.21.17.
Pſal.90.17.
Pſal.30.5.
Pſal.16.11.

1 King.10.8.

O, what joy ſhall it be to the Spouſe of Chriſt to ſee her beloved clothed with robes of Majeſtie! O! ſay wee then, as ſometimes *Moſes* ſaid to God in behalfe of himſelf and the whole congregation, *If thy preſence goe not with us, carry us not hence: For wherein ſhall it be known that* wee *thy people have found grace in thy ſight? Is it not in that thou goeſt with us* in this vale of miſery, and wilderneſſe of woe? And pray wee, with *David*, that the Lord would cauſe his face to ſhine upon us, and *lift up the light of* his *countenance*; for his face is favourable, it rejoyceth the heart, it reviveth the ſoul, and is *as the dew upon the tender graſſe.*

Exo. 33. 15, 16.

Pſal 4. 7.

Prov. 19. 12.

To conclude this point; This cannot but miniſter great comfort to the godly, in that, although after many reproaches in this life, God only looketh upon them as thorow a glaſſe, yet hereafter they ſhall be ſure to behold him face to face: Wherefore, *Hear yee the word of the Lord, you that tremble at his word: your brethren that hated you, and caſt you out for my Names ſake, ſaid, Let the Lord be glorified: but hee ſhall appear to your joy, and they ſhall be aſhamed.*

Iſa. 66. 5.

Our ſecond point was, That to be made one with God by an holy union, crowns all with eternall felicity.

The chiefeſt and moſt ardent deſire of the faithfull here, is to gain aſſurance of eternall happineſſe hereafter: this Chriſt hath promiſed, and this hee will make good, when the day of his eſpouſals ſhall come, which alſo is at the day of judgement. 'Tis true, this is the time of their wooing, in which the Spouſe knowes her Beloved but in part; but then ſhee

ſhee ſhall know him as hee is, for ſhe ſhall be made
Pſal.45.13. one with him, *all glorious within.* In this life hee gives her evident teſtimonies of his more ardent love, as the gift of regeneration, of obedience to his will and word, of faith to beleeve his promiſes, of confidence to relie on him for protection in times of danger, and of prayer to importune him fervently: Adde to theſe the knowledge of reconciliation, the inward comforts of his Spirit in times of temptation, and ſtrength to perſevere in times of fiery triall. Theſe graces hee beſtoweth, as pledges of his love, onely on his Spouſe, and ſhee as highly priſeth them.

Nor doth Chriſt beſtow all his favours onely on his choſen; but, as hee that is a ſuiter to a woman giveth ſome gifts to houſhold ſervants, yet keepeth his prime jewels of value onely for her on whom his love is fixed: ſo Chriſt beſtoweth common favours even on the wicked, thereby making known his riches; yet his choice and ſelected graces, and the enjoyment of his love, hee ſolely reſerveth for his beloved Spouſe, who affectionately locks them up in the cloſet of her heart: ſo that ſhee ſeemeth to ſpeak in the words of *Mephiboſheth* (when *David* returned ſafe from battell) concerning *Ziba*; *Let him take all, foraſmuch as my lord the king is returned again in peace unto his own houſe:* So ſhee, as undervaluing all earthly things in compariſon of the enjoyment of Chriſt his preſence and graces, Let whoſo will take all theſe, only let me enjoy my Beloved, and let my ſoule be filled with the graces of his Spirit.

And no marvell that the ſoules of Chriſtians are thus

thus raviſhed with the deſire of an union with Chriſt, which (*Paul* ſaith) is beſt of all, in regard of that felicity wherewith both ſoule and body ſhall then be dignified in the new Jeruſalem, that heavenly Canaan:

Firſt, In regard of the felicitie of the body, which conſiſteth in its change (after the generall reſurrection) from being a corruptible body, to be a glorious body; for that which is now cumberſome, and infeſted with many miſeries, ſubject to mutation, vexed with diſeaſes, defiled with corruption, and repleniſhed with innumerable calamities, ſhall then be made moſt glorious, perfect, ever durable without mutation, it ſhall be freed from a decaying eſtate, and placed in an ever-flouriſhing condition; yea, the whole body ſhall be glorified, and being glorified, ſhall be filled with all fulneſſe of contentment; eyes, ears, mouth, noſe, hands, and heart with unutterable ſweetneſſe: *They ſhall be abundantly ſatisfied with the fatneſſe of thy houſe, and thou ſhalt make them drink of the river of thy pleaſures:* beſides, death ſhall have no dominion over it, for the juſt ſhall live for ever. Chriſt ſetting forth the felicity of the righteous, ſaith, that *the righteous ſhall ſhine forth as the Sun in the kingdome of their Father*; which proves the glory of their bodies. *Et quanta tunc erit gloria animarum, quando Solis habebit claritatem lux corporum?* How gloriouſly ſhall their ſouls be inveſted, when their bodies ſhall ſhine like the Sun in the firmament? which is the ſecond part of a Chriſtians felicitie.

Pſal. 36. 8.

Matt. 13. 43.

Secondly, In regard of the felicitie of the ſoule; and this conſiſteth chiefly *in viſione Dei beatifica*, in

August. lib. de Trin. cap. 13.

in the beatificall vision of God; *Hæc sola summum est bonum*, this is the chiefest good: This also St. *Paul* averreth, when he saith, that *we shall see God face to face:* The like also doth S. *John*, when hee saith, that *we shall see him (qualis est) as he is:* and the reason is, because *Ibi tota erit virtus, videre quod ames; & tota felicitas, amare quod videas: ibi beata vita in suo fonte bibitur, ubi veritatis visio clarissimè aperitur.*

Aug. de Civ. Dei.

All the contentations in the world are but as small sparkles sent forth from God, in whom they are most perfect and excellent: All the perfections of his creatures are more perfect in him then they are in themselves: whoso then enjoyeth the presence of God, hath full felicity presented to him at once, so that hee cannot wish for any good, but there he findeth it in its full perfection; yea, whatsoever deserveth love or admiration: All the faculties of the soule, and all the senses of the body shall be satisfied with the fruition of the presence and glory of God. In a word, God shall be universall happinesse to all his elect; for, by enjoying his presence, they shall also enjoy whatsoever is delightfull: by enjoying his presence, they shall know the secret judgements of God, which are a great depth: by enjoying Gods presence, they shall love God above all, and their fellow-saints equally as themselves, and for the same causes for which they are themselves beloved of God: by enjoying Gods presence, they shall rejoyce at their owne happinesse, for they shall enter into their Masters joy. It is not said, that the joy of their Master shall enter into them, because no created heart can receive the fulnesse of this joy; but they

ſhall enter into the joy of their Maſter. Laſtly, by enjoying Gods preſence, they ſhall, with the holy Angels (whom *Auguſtine* calls *Hymnidici chori*) praiſe God without ceaſing, with a perfect heart, freely; ſo the Pſalmiſt, *Bleſſed are they that dwell in thy houſe, they will be ſtill praiſing thee.* To ſumme up all together; In this beholding of Gods face, the ſaints ſhall know the power of God the Father, the wiſdome of God the Son, and the goodneſſe of God the holy Ghoſt, which is the joy of Angels, which is the reward of eternall life, which is the glory of the bleſſed ſpirits, the new Jeruſalem, the perfection of bliſſe, and that *peace which paſſeth all underſtanding*; by vertue whereof they ſhall praiſe God, and praiſing him love him, and loving him poſſeſſe him, who is the inheritance of his people; witneſſe his promiſe to *Abraham, I will be thine exceeding great reward.* O! ſay we all then, O Lord, thou art in thy ſelfe exceeding great, and therefore thou muſt needs be an exceeding great reward: It is life everlaſting to ſee thee, it *is life everlaſting to know thee, and whom thou haſt ſent, Jeſus Chriſt.* If then the wiſe men rejoyced to ſee Chriſt in the manger, what joy will it be to ſee him in his glory? If old *Abraham rejoyced to ſee* the *day* of Chriſt yet afarre off (for hee rejoyced through hope that he ſhould ſee it by underſtanding it) *and hee ſaw it*, then which, what greater joy could be expreſſed? for, if they rejoyce who have their bodily eyes opened, what joy doth the unutterable light of the ſoule bring? If a bride rejoiceth, not onely when ſhe hears the voice of her bridegroom, but more affectionately when ſhee

Aug. in Joban.

Pſal. 84. 4.

Gen. 15. 1.

Joh. 17. 3.

Joh. 8. 56.
Aug. Tract. 43. in Johan.

enjoyeth his presence, because *they twaine shall be one flesh*; Or, if a loving wife rejoiceth when her husband returneth safe after a long and tedious journey: So and much more doth the soule of a Christian rejoice, when shee is united to Christ her head.

Thus you see what inexpressible consolation this union of Christ yeeldeth to all the children of the first resurrection: First, in that they shall be so changed, as that they shall be made capable of eternall glory. Secondly, in that death shall no more be terrible, because their bodies shall be no more sinfull.

And herein the godly differ from the wicked in three respects:

1. In the Causes: for the wicked shall indeed rise, but it is by reason of Gods summons, when the trumpet shall blow, and all must of necessity appeare; whereas the godly rise to be united to their head Christ Jesus.

2. In the Manner: for the wicked rise with horrour and griefe; whereas the godly rise with joy and comfort.

3. In the End: for the wicked rise to eternall confusion; whereas the godly rise to everlasting glorification: They that live in Christ shall sleep in Christ, and *such as sleep in Christ, God will bring with him, and* they *shall be ever with him.* 1 Thes. 4.14, 17.

Lastly, This union of the godly with Christ shall be glorious in regard of their cohabitation: for the wicked, after sentence pronounced by Christ (who then shall sit as Judge,) shall be hurled into hell, a place loathsome and grievous, because of

of that ſtinke which never ſhall be abated, and becauſe of that pain that never ſhall be ended: whereas the godly ſhall be enthronized in a *kingdom prepared for them from the beginning of the world,* which is a kingdome of bliſſe, in which they ſhall live eternally.

So then, as the pains of the one place are univerſall, ſo are the pleaſures of the other univerſall alſo: Pain and pleaſure in this life are temporall, in the other they are eternall; and as the torture of the one (in regard of the loſſe of Chriſts preſence) is inexpreſſible, ſo the comfort of the other (in the fruition of his preſence) is unconceivable. With old *Simeon* then, who rejoiced to embrace Chriſt in his arms at the time of his preſentation, let all true-hearted profeſſors rejoice, in that Chriſt will preſent them to his Father when the time ſhall come for their glorification: In the mean time, while we ſee him *ſtanding behinde our wall,* let us ſing with that old *Simeon, Lord, now letteſt thou thy ſervant depart in peace, for mine eyes have ſeen* the Prince of peace, *thy ſalvation.*

FINIS.

ERRATA.

Pag. 7. *lin.* 22. *for* moſt, *reade* more. *p.* 10. *l.* 27. *for* as, *r.* us, *p.* 26. *l.* 2. *for* unto *r.* to. *p.* 34. *l.* 21. *for* for, *r.* forth.